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NOTE.—The Editor does not hold himself responsible for any statements made in contributed articles.

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DR. FOTHERGILL'S ADVICE TO PHILADELPHIA FRIENDS.

At the outbreak of the Revolutionary War Dr. Franklin for America, and Dr. Fothergill and David Barclay for Englnd tried to find some common ground to settle the dispute. The matter is explained in full in Franklin's works, and also in a letter of David Barclay to James Pemberton, probably never published, but which substantially agrees with Franklin's account. The plan failed to receive the approval of the English Government, and war seeming inevitable, Franklin sailed for America, bearing with him the following letter of advice from Dr. Fothergill to James Pemberton, which, I suppose, except short extracts, has not been printed. James Pemberton, by his prominence alike in the Government and the Yearly Meeting, was much relied on to steer the course of Friends in the trying days to come.

It will be noted that Dr. Fothergill advises a more conciliatory course towards the new government than Friends thought proper to pursue. Had they simply testified against war they would probably have had a better standing with the Americans than was afterwards the case. But they brought out an old English testimony against revolution and changes in the government and pledged the Yearly Meeting to have nothing to do with the revolutionary movement and the machinery set up by it in Pennsylvania. They had provocation to this in the abolition of Penn's charter and the treatment accorded to them. Yet we can hardly doubt that had they followed Dr. Fothergill's advice they would have avoided the charge of Toryism, which was only partially true. But James Pemberton, himself a British sympathizer, though quietly so, and his friends committed the Yearly Meeting to a policy of non-recognition of the American cause, which was exceedingly troublesome, and as the American cause finally triumphed, makes historic explanations rather awkward. The wisdom of Dr. Fothergill's counsel is now evident.

I. S.

DR. J. FOTHERGILL TO JAMES PEMBERTON.

London, 3 mo. 17, 1775.

Dear friend

Tho' I am exceedingly straitened for time by almost unceasing application in the duty of my profession, I could not let my friend Dr. Franklin return without some proof of my remembrance of my friends in America, tho' this is the only letter I have time to write at present.

Perhaps Dr. F. will inform thee sometime or other that D. Barclay and myself have not neglected taking every step in our power to promote a reconciliation, tho' ineffectually.

The present troubles must continue untill both sides are more disposed to a good understanding, and indeed if bloodshed may but be prevented, the continuance of this kind of war—acts of Parliament on one side, resolves on the other—may be continued till both sides being tired, they may think worth while to lay passion and resentment aside and think of ways and means to cement a better understanding. We have labored so much in the affair, as to be thoroughly satisfied that no good can be done at present. We are heady and high-minded, and must perhaps by the means of your steady adherence to prudent resolutions be brought to more just sentiments on this subject. I may have occasion perhaps to speak more fully hereafter, and indeed I must trust to the leisure of my friends here, to acquaint thee with many things that pass here, in which America is much interested. To enter upon the subject is too much for me,—I shall only here observe, that Friends here have thought it expedient to present a petition to the King, that every means might be tried to effect a reconciliation without bloodshed, and that it has not been unfavorably received. It was delivered this day, and it was proposed to the Meeting for Sufferings, to appoint a Com. to draw up an answer to the Epistle, received from your Meeting for Sufferings, which will probably be done in the course of next week. We have seen the *Testimony* given out by Friends, and the nation has seen it. We doubt not but that it was thought right and proper such advice should be given.

I believe we shall send you a copy of our petition—in which we have endeavored to be as general as possible. Whether it will be published here by authority or not, we know not yet.

I think it will be your greatest safety and wisdom, to keep close to one another—to yield to the times, neither to relax your care, one over another, nor to lean to the violent, or to join the obsiquious. Your all in this life is at stake—life, liberty, and property. I had wrote the enclosed to thyself some time ago, at the time I was answering a letter, which we, your representatives, had received from thy brother Israel. I did not find the time then to transcribe it with the necessary alterations, and I now have much less ability. As it may contain some little information of the present complexion of the times, I send it as it is. Make no public use of it. It contains my own opinions solely. A few words more, and I must have done, and this to thyself. If America relaxes, both you and we are undone. I wish Friends would studiously avoid everything adverse either to administration here on one side, or the Congress on the other. Submission to the prevailing power must be your duty. The prevailing power is the general voice of America. Your contending for your privileges by the most innocent yet effectual means of waging war, showing your usefulness.

From the little I have had an opportunity of seeing, it seems to me that an oppressive, unjust tyrannical spirit possesses the chief in power here, who are as regardless of the happiness of America as the mandarins of China, provided they should not be losers themselves by the contest. Mind your own business, and neither court unworthily the favor of your superiors on this side, nor oppose with vehemence the party which steps forward, in the protection of your liberties which are all at stake."

On the following day, and doubtless sent by the same messenger, David Barclay wrote to James Pemberton in explanation of their efforts to avert the war:

London, 3rd mo. 18, 1775.

Esteemed friend

I wrote thee the 5th Ulto. per Capt. Falkner, who I fear has been long detained by contrary winds in our channel. I wish

it was now in my power to communicate to thee more agreeable intelligence than I then did. By the public papers thou will learn what is generally known and thereby in some measure be able to judge of the complexion of men and things; but as every information will be necessary for some men to know on your side, my fellow laberor and much esteemed friend Dr. Fothergill joins me in the opinion of freely communicating to thee matters which none but Dr. Franklin and ourselves are privy to. Thou must know that before the arrival of the resolutions of the Congress, a negociation was set on foot to lay the foundation for a conciliatory plan lest the resolutions of the Congress should prove such as might render it impossible for mediators to stand forth, and Dr. Fothergill and myself having reason to believe that such a plan would be very acceptable to some of the ostensible ministers we invited Dr. Franklin to aid in his attempt and we had the satisfaction of finding him very ready to lend his assistance in this desirable work by which J F and myself were enabled to lay before two lords high in office a paper entitled *Hints* (copy of which is enclosed) which we were given to understand were at that time inadmisable, but we learnt that they had been shown high and considered to contain matter worth notice. In this state the resolutions of the Congress arrived and gave not a little umbrage to the ministry as appeared by their conduct within and without doors, which after the first impression appearing a little to subside with some in the ministry we had an intimation given by a noble person, (not an ostensible minister) that, if we had anything to offer more likely to produce the desired end (conciliating measures) than the Hints which we had lately given then was the period before it was too late declaring at the same time that he had nothing particular to propose.

This produced a meeting and a fair discussion of the articles contained in the Hints and a declaration that we were determined to do nothing without Dr. Franklin who had been instrumental in framing those Hints i.e. without knowing his sentiments and coinciding with him as far as we should think his opinion was founded on propriety. This we accordingly complied with and which after several conferences enabled us to produce a paper entitled a Plan (a copy of which is also enclosed) which we had

some reason to believe was not disapproved by the noble Lord who acted as a mediator excepting the fourth Article which we apprehended never could be given up and which he apprehended could not be granted, as we were given to understand that the Charters of Massachusetts Bay, Connecticut, and Rhode Island must be altered. At the same time a person of high rank (of the first reputation here and equal reputation in your Continent) was by both sides agreed to be the most proper person to be sent from hence to effect this business and our plan was, for Dr. Franklin to go at the same time with the olive Branch.

From this period we never could make any advancement nor obtain any concession—we alledged that all the chartered governments would be so essentially concerned in the violation of the Charters that they could not but consider any mutilation of them (without consent of those immediately concerned in them) as a neighbor's house that was on fire and that the same power which could alter the one might annihilate all the others on the continent or extend the limits of Quebec throughout America; a mode of government that appeared very pleasing to many in this Kingdom and as odious to those who have any regard to the Constitution, and render them more so by a palliative thrown out by ministry that the K. had sent over his edict to permit English subjects to be governed by the Laws of England during his royal pleasure. To which we added that Pennsylvania of all the other provinces had the greatest reason to be alarmed as the freedom of their Charter had tended so much to the flourishing state of that country by the uncontrolled exercise of their civil and religious liberties.

Thou wilt observe that Lord North has thought proper to adopt a part of our proposed plan in his resolution but how far you will be allured thereby or any other of the present plans intended to *Devide,* time must show; for my part I confess I am concerned to observe (as are many others of your best friends here) that any disposition should appear in America towards that unhappy tendency;—I allude to the Publications of Friends which are now made a handle of to the disadvantage of the community the language of the Court being that they have the Quakers approbation of their measures in particular the testimony of the

24th of 1st month in which we think there are some hard words that we could have wished had been omitted as they seemed to convey that which we hope is not in your hearts, an inclination to obtain favor at the expense of others. The declaration of our religious and peaceable principles every body must approve and there (on that ground) your best friends wish you to remain; unless it is the inclination of the Society generally to give up that Palladium which we have always understood to be (under Providence) your great temporal advantage beyond your brethren on this side the Atlantic. Pray attend to this hint in your future operations and let nothing of a contrary tendency be thrown before the public who are so deeply interested in the conduct of their fellow-subjects.

Our meeting for Sufferings have been lately engaged on your accounts, first, with the petition to parliament in favor of the inhabitants of the Island of Nantucket who were included in the act to restrain the trade of N. England provinces and take away their fisheries; by the former part of the Bill they are obliged by law to come to Great Britain or Ireland for their subsistance and by the latter the means of obtaining it were to be taken away; but fortunately for them, it was found out this Kingdom could not with any conveniency do without their Sperm or oil and they have obtained permission to continue their fishing for the public convenience but not from any consideration of their being a people to whom no guilt is imputed and as a proof thereof every means has been persued without effects to obtain for them a liberty of receiving subsistence from their sister colonies. Things being in this situation and the minds of many weighty Friends having been long impressed with an anxious concern that endeavors might be tried, to influence the conduct of our sovereign, at this alarming conjuncture, the Society (from the Meeting for Sufferings) yesterday presented An Address and Petition to the king, setting forth our gratitude for the protection and indulgence we have received, our affection to our brethren and fellow-subjects in America, our apprehenshions of calamities in the whole British empire, our desire of promoting his royal intention of effecting a reconciliation with America, our opinion of the loyalty of his subjects amongst all denominations in America,—and our petition

that the sword may be stayed, and by other means a permanent reconciliation effected, on that firm foundation, the reciprocal interest of each part of the British Empire. This petition was presented by Doctor Fothergill, who was attended by Thomas (Conbyn ?), Jacob Hagen, and myself, and the Secretary of State having had a copy thereof a day before, (for the king's perusal etc.) we were introduced by him to the Lord Chamberlain at the Public Levee, and we were given to understand, that it was *graciously* received, and that the mark thereof was the king's, asking each of our names, and speaking to each of us,—a circumstance or favor we were told, that was never remembered to have been shown to any person who delivered a *petition,*—a petition being always received different from an *address,* on any circumstance of congratulation; which is read to the king, and to which he generally gives an answer, if approved. I confess I don't expect, at the present juncture, much advantage to arise from the petition, further than that of all others, *the most desirable,* a satisfaction to the minds of those, who wish to leave nothing unassayed, that might have the most distant prospect of doing good, and strengthening the hands of those in the ministry, who are against sanguinary measures.

Nothing I think remains for me to add on public matters, but that I have sent herewith the bill, for restraining the trade of South Carolina, Virginia, Maryland, New Jersey, and your own province which has been twice read in the House of Commons, and thou wilt observe that the lower counties are not included with an intention as I am informed to *devide,* by holding out the town of Wilmington, against the port of Phila. and I doubt not of its passing into an act speedily. Thou wilt receive some other publications herewith for thy information, which thou wilt communicate as may see proper, but the *material* part, of this letter thou wilt keep entirely to thyself, or communicate with such caution to any particular person to whom thou mayst think it necessary—for the *public weal,* that no part of the affair may be returned back hither, as it may prove very disadvantageous, and disagreeable in its consequences. Dr. Franklin knows my intention of this communication, and I hope and doubt not, but that thou wilt cooperate with him in every measure, that shall

appear the most probable to effect a happy and cordial reconciliation, between both countries and not permit any man, or set of men, to adopt measures that may tend to widen the breach, which must inevitably prove predjudicial to the whole British Empire, and if it is possible to prevent blood-shed. I am not yet without hope, and indeed a firm belief, that all will come right at last, and that concord may be once more established, to the satisfaction of the greatest part of this kingdom.

SPREAD OF QUAKERISM IN AMERICA.

By Gilbert Cope.

It may be of interest to some to note briefly the growth of the Society of Friends in America. In England, where they originated, the population was already well distributed and comparatively free from migrations. Congregations sprang up here and there from the teachings of traveling ministers. On this side of the ocean the people did not at first exist; they must be brought over and planted, as seed, in the first available ground, which was naturally near the coast, whence in the course of time they spread inland.

Some settled in New England at an early date; others in Maryland, Virginia and North Carolina; but the most important colonization was on the shores of the Delaware, and largely through the influence of William Penn. He was first interested in New Jersey, and at Salem, in 1675, a colony was established, with another at Burlington two years later. A few who came over under the auspices of the New Jersey colonists crossed the river to what became Pennsylvania, and a meeting was established at Chester. With the arrival of the Pennsylvania colonists other meetings were established at Chichester, Concord, Darby, Philadelphia, Bristol, Middletown and Falls, among the English, and at Merion, Haverford and Radnor among the Welsh, all about 1682-3. While the meagre records of the time are silent on the subject it may be assumed that each meeting was established with the sanction of an earlier one. From the fact that Burlington Monthly Meeting held a session at Upland (Chester) in 1681, it is evident that the settlers at the latter place were considered

members of Burlington until Chester was set off from it in that same year. Concord Monthly Meeting was established in 1684 by division of Chester, and next came Newark (Kennett), on the east side of the Brandywine, in New Castle County, Del., 1686. Nottingham Meeting, established in 1702 by Concord Friends, was later transferred to Newark, as being much nearer. The Irish Friends who settled in New Garden Township, 1712, were also a branch of Newark, and in 1718, with Nottingham, formed New Garden Monthly Meeting. Then in 1730 Nottingham Monthly Meeting was set apart from New Garden. As with streams of water the current gained in volume as it advanced, and the Valley of the Shenandoah, in Virginia, was invaded, and Hopewell Monthly Meeting was established in 1736. From this many went southward to North Carolina, but about 1769 a few crossed the mountains to the waters of the Monongahela into what became known as the Redstone Settlement in Pennsylvania. In 1776 there were said to be eighteen families there though not closely located. The Indian title had been extinguished by purchase in 1768, and a strong tide soon turned in that direction. In 1780 there were upwards of 150 members of the Society in that region,* but it was not till the next year that Westland Meeting was formally established, in Washington County, Pa. This was followed by Redstone Meeting in Fayette Co., 1784, and Westland Monthly Meeting in 1785.

This proved a veritable gateway to the West. Redstone Monthly Meeting was established in 1793, and Redstone Quarterly Meeting in 1798. The opening to settlement of the North West Territory, as Ohio was termed, brought a strong current of migration from various quarters, and especially from North Carolina, whence, in 1800, the Monthly Meeting of Trent moved bodily, or rather the members thereof, as their organization was dissolved before starting.

Westland Monthly Meeting, taking the initiative, and the Quarterly Meeting confirming, were pretty busily engaged for some years with the establishment of meetings in the new territory. Taking the dates from the latter we find that Concord, in Belmont County and Short Creek in Jefferson County were es-

*See note at end of this paper.—Ed.

tablished as preparative meetings 6th Mo. 1801: Concord Monthly Meeting, 12th Mo. 1801: Fallowfield Preparative Meeting, Washington Co. laid down 9th Mo. 1802, because most of their members had removed to Ohio; also an indulged meeting near the Little Miami River sanctioned: Plymouth Preparative, as a branch of Concord Monthly, and Bethel Preparative in Columbiana Co., 12th Mo. 1802: Bethel (name changed to Middleton) established as a monthly meeting, and Miami Monthly Meeting also 6th Mo. 1803: Plainfield Preparative 12th Mo. 1803, as a part of Concord Mo. Mtg.: Short Creek and Plymouth formed into Short Creek Mo. Mtg., 3d Mo. 1804: Salem Preparative 9th Mo. 1804: Stillwater 6th Mo. 1805: Salem Monthly Meeting 9th Mo. 1805: Cross Creek Preparative, Jefferson Co., and New Garden, Columbiana Co., 12th Mo. 1805: Flushing Preparative 6th Mo. 1806: West Branch and Elk Creek Preparatives and West Branch Mo. Mtg. composed of the two; also Caesar's Creek and Center Preparatives and Center Mo. Mtg. composed of the two (in the Miami region), 12th Mo. 1806: Concord and Short Creek Mo. Mtgs. opened as a Quarterly Meeting 6th Mo. 1807: Fairfield Preparative, Clear Creek and Fall Creek (forming Clear Creek Preparative), and Fairfield Monthly Meeting of the two preparatives, in Highland Co., 9th Mo. 1807: Springfield Preparative (in Salem Monthly), 12th Mo. 1807: Sandy Spring Preparative (in same), 3d Mo. 1808: Salem Quarterly (including Middleton) opened 6th Mo. 1808. Miami Quarterly Meeting established 1809. This terminated the jurisdiction of Redstone Quarterly over the Ohio State, and in 1812 Ohio Yearly Meeting was established by division of Baltimore, but not opened till the following year.

It is understood in the foregoing account that the line of succession has been by division of the older meeting through the monthly meetings of Salem, Burlington, Chester, Concord, Newark, New Garden, Nottingham, Hopewell, Westland.

Another chain of descent may be taken from Philadelphia, 1682, Haverford, 1684, Gwynedd, 1714, Exeter, 1737, Catawissa, 1796, Muncy, 1799, Roaring Creek, 1814.

From New Garden, Pa., we have Sadsbury, in the edge of Lancaster County, 1737; Warrington Mo. Mtg., York County,

1747; Menallen, Adams County, 1780; Dunning's Creek, 1803.

By Quarterly Meetings we will start with Burlington, 1682, Chester (now Concord), 1683, Western, 1758. Warrington and Fairfax, 1776, Fairfax, 1787, Redstone, 1798.

A map of Ohio Yearly Meeting, made at Salem School in 1826, locates the various meetings and gives the membership of each. By Quarterly Meetings the number are these:

Redstone, 927. New Garden, 1,517.
Short Creek, 2,586. Stillwater, 1,925.
Salem, 1,918.

Whole number of meetings, 53: number of members, 8,873.

For this information as to the state in 1826 I am indebted to Charles Cope, Winona, Ohio.

NOTE.—[The following "Minutes" relate to the foregoing.—EDITOR.]

Report of a Committee appointed by Warrington and Fairfax Quarterly Meeting to visit Friends at Redstone and other places. They "find seventeen families members; eight women and children whose husbands have not a right; one man whose wife and children have not, and six young men; amounting in the whole to upward of 150 persons that have a right of membership—many of the children grown to the state of men and women, and some of them appear hopeful. They are not settled as near and compact together as would have been pleasant to us, yet we have a comfortable hope that divers among them are concerned to seek after an improvement in the truth. We therefore unanimously agree to report as our sense that it will be best for Hopewell Monthly Meeting to observe the direction of the Yearly Meeting in receiving certificates from all such as shall produce them, where upon inspection it don't appear they have misconducted since their removal from the Meetings they belong to, which is nevertheless submitted to the Meeting." "6 mo 8, 1780. To Warrington and Fairfax Quarterly Meeting. . . . We made a list of all the heads of families and the Monthly Meetings they respectively belong to or came from ready to deliver to Hopewell Meeting which being read and considered in this Meeting is agreed to, and as it appears by the Report that Friends thereaway have not settled so near together as would have been pleasant to Friends, it is now earnestly and affectionately recommended to the several Monthly Meetings belonging to this Quarter timely to labor with such as may incline to remove their habitation from place to place that they may have the solid sence of their Friends agreeable to the good orders established amongst us." [Minute of Warrington and Fairfax Quarterly Meeting, 6 mo 19, 1780.] "The said Quarterly Meeting is desired to extend such further care in this matter as occasion may require." [Minute Philadelphia Yearly Meeting, 1780.]

NORTH CAROLINA YEARLY MEETING OF 1845.

By Joseph Crosfield.

The following letter was written by Joseph Crosfield, of England, a young man of twenty-four, who was visiting this country in company with James Hack Tuke, afterwards active in relief work during the Irish famine of 1847-8, and for many years a prominent English Friend. Joseph Crosfield visited this country again immediately after the Civil War, and spent some time in North Carolina. He was for a number of years Clerk of London Yearly Meeting. The letter has been kindly contributed by his son, Albert J. Crosfield, of Cambridge, England, and is printed as written with the exception of a few corrections in the spelling of proper names. As giving the frank impressions of an intelligent young English Friend, which of course were never intended for publication, it is of much interest and value. A view of the Yearly Meeting house referred to was given in The Bulletin for Second Month, 1909, and a portrait of Nathan Hunt, wearing the hat described, in The Bulletin for Eleventh month, 1907.—Ed.

New Garden, North Carolina.
11mo. 6. 1845

My dear father

We arrived here on third day afternoon, the 4th inst. after a very fatiguing journey of eight days and five nights from Louisville in Kentucky. This place is a lovely country meeting house among the woods with not a house in sight of it, the meeting house being a rough barn-like structure of boards unpainted and beside it is the burying ground enclosed within a zigzag rail fence. The graves are overgrown by a sort of small periwinkle & have headstones with the initials of the tenant. In one part of the graveyard a number of soldiers have been buried, the battle of Guilford having been fought in the year 1781 in this immediate neighbourhood & Friends' meeting house was

the British hospital & there are stains of blood upon the oak boards forming the ceiling many feet square these being the floor of the old meeting house. I have not been able to ascertain when the present meeting house was built only Dougan Clark thinks about the year 1791, but Nathan Hunt can tell and one of his grandsons has promised to ascertain about it and write to me. There are graves of the American Soldiers all among the neighbouring woods, Lord Cornwallis having driven General Greene before him all day at this battle. N. H. remembers the soldiers passing his house and they helped themselves to his cattle & provisions. On passing the meeting house we turned up through a narrow track among the trees and after making our way for about a quarter of a mile we arrived at the Schoolhouse a handsome brick building with a small portico. We went into the hall and were very coldly received at first & could not find anyone in authority but inquiring for Eli & Sybil Jones, friends from Maine whom we had met at Cincinnati we were by them introduced to the other friends here. The Superintendent here is Joshua Stanley & the matron a daughter of Nathan Hunt's. We were introduced to N. H. who was very kind and seemed extremely glad to see James Tuke; he is 87 years of age, the 2nd Inst. being his birthday. He had sat in meeting five hours that day and was naturally a good deal fatigued. He inquired particularly after Thomas Thompson to whom he desired his love as also to any friends who remembered him and also talked about my Uncle Wilson who was with him in Ireland. His son Thomas Hunt seems a worthy friend. We are lodged at the school which accomodates about ninety friends, and are very comfortable there being only six friends in our bedroom & they are good company Mahlon Day from New York, Richard [H.] Thomas a minister from Baltimore with his companion Bond Valentine from Pennsylvania & James C. Fuller. There are in the house Dr. Tobey a minister from Providence, R. I., William & Hannah Rhoads from Philadelphia, the latter a minister and a sister of Thomas Evans & a great many other friends from this Yearly meeting. Anna Procter from Baltimore sister in law to uncle Wilson is here & we have met with the greatest kindness and attention now that we are known. We have been introduced

to so many friends that my plan is to shake hands with everybody I meet being totally unable to remember them all. An old friend who has come three hundred miles in his wagon over the most tremendous mountains & rough roads out of Tennessee enquired if I was any relation to Jane Crosfield* who was once in America. His name was Ephraim Lee and in meeting today he complained that he and eight other Tennesseeans were at meeting last First day and nobody took any notice of them, a remark which called up several friends from this neighbourhood to excuse themselves and show cause why they did not invite them to their houses. There are only two meals a day here and the food somewhat coarse but we are always invited in with the ministers & have great kindness shown to us. The course of business in this Yearly meeting seems very similar to that at home the representatives having been called over, the epistles read & committees appointed on the first day & on the second the queries answered & the state of Society considered, a discussion that I am very sorry we lost & yesterday being a meeting for worship the business was resumed this morning with the report of a Committee appointed to examine certain papers received from some friends within the compass of New England Yearly Meeting which the Committee decided was not a proper document to be read in the Yearly meeting at large. The Clerk is Aaron Stalker & the assistant Nereus Mendenhall & the appearance of the friends is remarkably primitive many of them being dressed in bright blue their own manufacture, indeed very few wear anything but what they have made themselves. Nathan Hunt is thin & looks feeble and has enflamed eyes & he wears a very large white hat with the brims turned up into a species of cocked form. Dougan Clark wears by far the smartest dress of any of the older friends. The customs of the meetings are peculiar when any minute is read. Nathan Hunt perhaps says "I unite with those remarks" & then follow perhaps fifty friends in quick succession with "So do I" and "I do too" or "I like that" & "I and I" say numbers more all over the meeting. The report of this Committee was followed by their reading a pamph-

*Jane Crosfield was Joseph Crosfield's great-grandmother. She visited America in 1760 and 1761. A. J. C.

let containing a very strong declaration of faith from N. E. Y. M. comprising a powerful statement of friends' principles compiled from George Fox, Robert Barclay &c. & declaring it to be their opinion. This called for a very strong expression of sentiment at least one hundred friends speaking in unity with it the only remark made being by Dougan Clark who said that the seceding friends held those sentiments too. The state of New Garden School was next discussed & they have agreed to raise the price from 60 to 65 dollars. it contains only 34 scholars with accomodation for 100 & there is a constant loss which is a great pity. With this business the meeting concluded. Several times women friends came into our meeting to see if there were any further business & they were shown to a seat near the clerk & on one occasion one of them sat there nearly half an hour & men were sent with messages into the women's meeting one friend being sent to read a minute to them. In their meeting affairs did not go on so smoothly Hannah Rhoads speaking very strongly about the New England papers but she was not seconded Asenath Clark sitting in silence. Nathan Hunt feels very strongly about this sorrowful affair & his opinion keeps this Y. M. very much united. Ohio Y. M. having been very much disunited but Baltimore & Indiana were almost unanimous but it is thought there will be trouble in Philadelphia the Arch Street meeting having taken a decided part in the question. John Pease I find gave great dissatisfaction to the Arch Street friends though very acceptable everywhere else. It requires great discretion on my part these questions being much discussed. Yesterday there was a large meeting two thousand friends being present or rather many of them were persons from the neighbourhood not members. It was a beautiful sight worth coming from England to see that old wooden building among the trees with the crowds of friends dressed in their picturesque & primitive garments and at least 800 horses with every variety of carriage tethered up and down among the woods and rows of women with young children sitting on a log at the women's end of the building & Nathan Hunt standing on the steps waiting for the doors to be opened looking like the patriarch of the assembly made a very interesting spectacle. He feels himself evidently to be the father of the meeting address-

ing them as his dear children & all apply the epithet to themselves old men of 70 or upwards often being the first to respond to him. He spoke at great length in the meeting for worship and Sybil Jones appeared in supplication most beautifully. This evening there has been a meeting for young friends which was convened by Sybil Jones & R. H. Thomas it was a crowded meeting though all were not young and many women with children though not nearly so many as at the meeting for worship yesterday. We were addressed by Rd. H. Thomas & Eli Jones who gave us a remarkable account of his first being called upon to speak & what a difficulty he felt from having such an impediment in his speech as almost to prevent persons from understanding him. He was followed by a N. C. friend named Halkett and then Hannah Rhoads & Sybil Jones. We dined at Dougan Clark's yesterday and were very kindly received & he & Asenath desired their love to my mother and thyself. They live in a very humble way in a wooden house very much out of repair, no carpets & the floor so old & thin as to appear likely to let us through and we could see the daylight through it. They have four sons one of whom is married & lives with his wife and child along with them. They have many handsome friends' books that look as though they had come from England. D. C. is about to build a new house on his own land in a beautiful situation on a hill-side and when built it will be much more comfortable than his present one. We leave here tomorrow for Washington 450 miles from here & I will finish this letter there in time for the packet with the conclusion of the Yearly Meeting. I will take care when in Baltimore & in passing through Providence, R. I. to make the enquiries mentioned in thy letter received at Cincinnati for which I am much obliged.

11 mo 8. I am now writing in a little roadside tavern where we are staying for the night on our way to the railway from Raleigh Northwards towards Richmond. James C. Fuller, J. H. T.[uke] & I are travelling in a light wagon with a good pair of horses and there are eight other friends in two vehicles bound on the same route but having better horses than they we have lost sight of them. Yesterday the Yearly meeting concluded; its sitting commenced with the report of the Committee on accounts

&c & respecting the school. Their amounts are very small, one Q. M. being directed to raise 6 dollars, another 10 & another 17. The Committee reported that they had sold a meeting house for four dollars & incurred two dollars expenses. The principal part of this sitting was occupied by their reading the epistles to the different Y. Ms. & I could not help admiring their unanimity, Nathan Hunt's remarks being followed by a friend named John Bond, an old venerable friend, & the bulk of the meeting always followed them almost without remark. The epistles were brief but laconic & to the point. Nathan Hunt hurried the business forward very much and spoke at some length addressing the young men of the meeting and when the Yearly meeting concluded at N. H.'s request the shutters were opened & he appeared in supplication in a very striking & beautiful manner. He must have been on his knees more than half an hour & he supplicated for the members of our Society wherever scattered over the world enumerating the different regions where any are to be found, imploring that they might be preserved as one people. He then prayed for the ministers who had come from far to attend the Yearly Meeting and finally for the two young men who had come from England that they might be preserved in safety over the deep & be favoured to find their families & friends in health. It was a very solemn opportunity and then we separated. I never had so many kind farewells as on leaving these worthy & primitive friends. Eli & Sybil Jones, the latter a very attractive friend, also took leave of us in a very tender manner & the other strange ministers. Nathan Hunt seemed much affected and his son & daughter bade us farewell too & indeed such affectionate leave takings as are seldom seen were passing on every side. I am truly glad we came indeed my only regret is that our sojourn has been so short among them. We had ninety miles to travel to the Railway and reached a little tavern last night eighteen miles on our way & have come 46 more today. J. C. Fuller is a very entertaining companion tho' a singular looking figure his style of dress being very peculiar.

11 mo. 9. We have now reached Henderson depôt a place on the Railway from Raleigh to Washington and are now waiting for the train to come up, these opportunities for writing a

few lines being too valuable to be lost. We have come through a very poor district; North Carolina being very badly cultivated & the land in many instances worn out; it is singular to observe the alternation of trees here the pine growing up immediately upon land being neglected though the original growth has been oak. We had an interesting journey in many particulars from Louisville in Kentucky here as I hope to write to my mother. We are now fairly on our way home as we have but three weeks remaining in this country which I believe we shall both quit with regret. It is now severely cold we had snow today even in this Southern latitude. We expect to be in Washington tomorrow afternoon where I will post this letter. We shall have to stay or at least to call in Providence, R. I. as the steam boat lands its passengers there to join the Railway in progress from New York to Boston. North Carolina friends do not appear to be working their farm at New Garden to much advantage doing in the way usually followed here of exhausting the land with successive crops of grain. We have seen abundance of cotton & tobacco growing today as we came along. They complain much of the drought thro' N. C. last summer which has had the effect of driving away crowds of people to settle on the richer land of the West many of them being so poor as not to have a cent in their pockets & travelling on foot. I cannot tell how they will ever be able to get through the winter in the West but after that time they will probably do well enough. This will be the last mail by which we can write & in about 16 days after the receipt of this letter I hope we shall be in Liverpool the Caledonia which sails on the 1st prox. not being quite so quick a vessel as the others though equally good. With dear love to my mother, brothers & sisters & thyself I remain thy ever affectionate son

Joseph Crosfield.

TRANSFER OF MEETINGS BETWEEN PHILADELPHIA AND BALTIMORE YEARLY MEETINGS IN 1790 AND 1819.*

Allen C. Thomas.

It has not unfrequently been asked how is it that Philadelphia Yearly Meeting should have subordinate meetings in Maryland, and Baltimore Yearly Meeting meetings in Pennsylvania.

Comparatively few could answer this question. How it came about will be shown in the following paper.

Philadelphia Yearly Meeting had its origin in a Yearly Meeting set up in Burlington, New Jersey, in the Sixth (now the Eighth) Month, 1681. After this a Yearly Meeting was held annually in Burlington for some years. The first Yearly Meeting in Philadelphia was held in Seventh Month, 1683; and in the same month in 1684 a Yearly Meeting was held in Burlington and also one in Philadelphia. In 1685 the same thing occurred. At that time in Philadelphia, in response to a call issued by the Meeting in 1683 for the establishment of a General Yearly Meeting for Friends of all the North American Colonies, there were present Friends from Rhode Island and Maryland. At this gathering it was concluded that there should be but one Yearly Meeting for the Jerseys and Pennsylvania, to be held alternately at Burlington and Philadelphia "the first First-day in the Seventh Month (now the Ninth Month) for worship, and the Fourth-day to be the men's and women's meetings." The Yearly Meeting continued to be held alternately in the Ninth Month though at a later day, until 1760 when it is recorded, "It appears to be the most general sense that Philadelphia, as it is the nearest central for the body of the Society, it is therefore the most con-

*The writer is greatly indebted to the custodians of Records, of Philadelphia, Baltimore (Eutaw St.), and Baltimore (Park Avenue) Yearly Meetings for extracts from the Minutes of those Meetings, and also on other points to Kirk Brown and Charles Y. Thomas, of Baltimore, and Gilbert Cope, of West Chester, Pa.

venient for that purpose," and since that date the Meeting has been so held, though the time of year has been changed.[1]

The project for a General Meeting, a clear forecast of the Five Years' Meeting of two hundred years later, did not find much favor, no doubt largely owing to the great distances and the consequent expenditure of time and money which attendance would involve. Maryland Friends, however, did send representatives, but it does not appear that they were more than what are now called "Fraternal Delegates," for a careful search through the records of several years failed to show that they were appointed on any committees or took any active part in the business. Virginia and North Carolina Yearly Meetings also sometimes sent delegates to Philadelphia Yearly Meeting similar to those from Maryland (now Baltimore).[2]

Maryland Yearly Meeting began with a Meeting at West River, on the western shore of the Chesapeake, in 1672,[3] at which were George Fox and John Burnyeat.[4] The meeting at first held Half-Yearly sessions alternately at West River and at Tredhaven (Third Haven), on the eastern shore, afterwards annual sessions alternately. It has been held without intermission ever since.

As has been seen, Maryland Friends sent "fraternal delegates" to Philadelphia Yearly Meeting, though Maryland Yearly Meeting, as the records show, was absolutely independent in its actions. Doubtless the relationship resembled that between London and Dublin Yearly Meetings. Owing to various causes the Friends in Maryland felt the need of additional strength, and in 1787, possibly informally before, instructed their delegates to Philadelphia to broach the subject of a transfer of some meetings from Philadelphia to Maryland Yearly Meeting, and also mentioned the subject in their Epistle subjoining a copy of a Minute on the subject. They proposed for the consideration of Friends "the propriety of annexing to Maryland Yearly Meeting

1 In 1798 the time of holding the Yearly Meeting was changed to the third Second-day in the Fourth Month as at present.

2 Ms. Minutes, Philadelphia Yearly Meeting, 1780; in 1784 no representatives from "neighboring Yearly Meetings were reported."

3 Dublin Yearly Meeting was begun the same year, 1672.

4 Journal of George Fox, Bi-cent. ed. 2: 163.

the Meetings of Deer Creek and Pipe Creek."[1]

The Yearly Meeting of Virginia in their Epistle of the same year (1787) proposed that Philadelphia Friends should transfer to Virginia Friends the Quarterly Meetings of Fairfax and Hopewell.[2]

Both these proposals claimed consideration and the following Minute was made:

"The proposal contained in the Epistle from the Yearly Meeting of Virginia of uniting the Quarterly Meetings of Fairfax and Hopewell to that Meeting, also the proposal of the Yearly Meeting of Maryland contained in the extracts from the Minutes of their Yearly Meeting accompanying their Epistle coming now under consideration after some weighty deliberation thereon, the following Friends are desired to take the proposals of said Meetings solidly under their more particular consideration in conjunction with the com.^{tee} appointed on the Epistles and report the same to this Meeting." (9 mo. 26, 1787.)

Thirty-one Friends were appointed and two days later (9 mo. 28, 1787), brought in a written report, which, after stating that the whole matter, including the "circumstances of our Brethren who constitute the Yearly Meeting for North and South Carolina and Georgia," had "excited their close attention and sympathy," recommends, that as it is "a business which requires very weighty and deliberate consideration to digest with that united concurrence which its interesting nature and importance makes necessary," action should be deferred until the next year. Information of this disposition of the subject was given in the Epistles to Maryland and Virginia.

At the next Maryland Yearly Meeting "held at Third Haven 7th of the 6th Month, 1788," the communication from Philadelphia was read, and twenty-three Friends were appointed to attend the next Yearly Meeting in Philadelphia and have the matter in charge.

At the Philadelphia Yearly Meeting of 1788 the matter came up as unfinished business, and a new committee of twenty-nine Friends was appointed "to unite with the Com.^{tee} on the Epistles

[1]Both these meetings were in the State of Maryland.

[2]Both these meetings were in the State of Virginia.

on this service." (9 mo. 30, 1788.) The Minute goes on to say: "The representatives of Warrington and Fairfax Quarters are desired to attend with this Com^tee, likewise the Friends from Maryland." Three days later (10 mo. 2, 1788) this large committee made a long written report of which the following extracts cover all essential features. After reciting at length the history of the matter as already given, and stating the composition of the committee, the report continues:

"Our minds being impressed with a sense of the weight of the business referred to us; we have been favored in our conferences hereon with much harmony and concord keeping primarily in view the promotion of the Cause of Truth and the essential benefit of the Church, and after a free communication of sentiments unitely agree in judgment to propose,—

That the two Quarterly Meetings of Warrington & Fairfax, together with the Monthly Meeting of Deer Creek may be annexed to the Yearly Meeting of Maryland, the said Monthly Meeting of Deer Creek to become a part of the Western Quarterly Meeting in that Gov't; & that the Monthly Meeting of Duck Creek and Mother Kill[1] in the Delaware Gov't be united to the Quarterly Meeting on the Eastern Shore of Maryland, & the said Quarterly Meeting to become a branch of our Yearly Meeting of Pennsylvania and New Jersey.

And the state of the Yearly Meeting in Virginia being brought into our view with the same brotherly sympathy & concern, which attended our deliberations on the subject last year, as also the circumstance of our brethren in North Carolina. . . We judge it may not be improper to submit to the deliberate attention of those Yearly Meetings, whether it may not conduce to their real advantage, and their greater ease and convenience; that the Quarterly Meeting in the Eastern part of North Carolina should not be united to the Yearly Meeting in Virginia, & constitute a part thereof; and that the two Quarterly Meetings in

[1]The original name was "Murder Kill," so named from a bloody battle with the Indians having occurred there. "Kill" or "Kil" being the Dutch for stream. The Friends, not liking the name, changed it to "Mother Kill," sometimes spelled "Mother Kiln." Both forms are found in the extracts here given. See Michener, "Retrospect of Early Quakerism," pp. 113-115, Philadelphia, 1860.

the western part of North Carolina, with such additional Quarterly Meetings that may in future be established there or in South Carolina and Georgia, may constitute the Yearly Meeting for North Carolina and South Carolina and Georgia."[1]

This report was signed on behalf of the committee both by Philadelphia and Maryland Friends. It was "read and deliberately attended to," and "with much unanimity concurred with and copies.....directed to be communicated to the Meetings concerned." Eleven Friends, headed by James Pemberton and William Savery, were appointed to visit Warrington and Fairfax Quarterly Meetings and the Yearly Meeting of Maryland.

This committee reported the next year (9 mo. 30, 1789,) that, "Thirteen of us, men and women,[2] attended at the Quarterly Meetings of Fairfax and Warrington when the subject was spread before Men and Women Friends jointly." These meetings concurred in the judgment of the Yearly Meeting. "Sixteen of our number [men and women]," the report continues, "attended the Yearly Meeting of Maryland, where the subject also was opened & spread before Men and Women separately & afterwards by a large committee of both was again jointly taken into further consideration & a solid weight prevailing it was with much unanimity resulted and adopted by them, whose report at the next sitting of said Meeting was by many concurring statements with much harmony united with, and a large committee of men and women Friends were appointed to attend our Yearly Meeting to unite in the further necessary considerations on the proposition in order to finally settle the matter." This report was "Signed at Baltimore Town the 12th of 6th mo. 1789" by nine men and seven women.

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1 North Carolina Friends, not unnaturally, did not take the advice offered, though in the light of subsequent events no doubt it would have been to the advantage both of the Eastern Quarterly Meeting and Virginia Yearly Meeting. For geographical reasons alone, it was desirable, the Eastern Carolina Meetings being about 250 miles from the central part of the Yearly Meeting, while the distance to the nearest Virginia Meeting was only about 30 miles.

2 Though nothing is said in the Minutes of the Yearly Meeting (Men), it is clear from this that the subject was considered by the Women Friends as well.

The Minute of Maryland Yearly Meeting (6th mo. 8th to 6th mo. 12th, 1789) is almost a counterpart of the report; it reads in part,

"A copy of a minute from our Brethren at their Yearly Meeting held in Philadelphia respecting the subject referred to them of the arrangement of some of the meetings that belong to our Yearly [Meeting], was received and read accompanied by a Committee especially appointed by that Yearly Meeting, on the occation. By which it appears that they have in Conjunction with the friends appointed at our last Yearly Meeting, unitedly agreed to propose for our consideration and adoption, [Then follows the proposal as given above.] Which important subject being taken into consideration at this time and the sentiment of many friends expressed thereto, it is with a good degree of Unanimity concluded to refer the same to the solid consideration of the following friends, in company with Women friends and the Committee appointed by the Yearly Meeting held at Philadelphia on the occation and the friends who may be present from the two Quarterly Meetings of Warrington and Fairfax, the Monthly Meetings of Deer Creek, Duck Creek, and Mother Kill with others who may feel an engagement are requested to attend and report. . .to a future sitting of this meeting [28 Friends]."

This committee made a report approving of the plan, and continuing:

"And we further agree to propose that if next Yearly Meeting held in Philadelphia should be so far satisfied as to Direct the Division to take place early after the close thereof, That our Eastern Shore Quarterly Meeting shall after that time report of the state of their meeting to the Yearly Meeting held in Philadelphia for Pennsylvania and New Jersey.

This report was read twice and "deliberately considered" and "with a good degree of Unanimity concurred with and agreed to" by the meeting, and a committee of twenty-four appointed to attend the next Yearly Meeting held in Philadelphia with a copy of the report.

At the Yearly Meeting held in Philadelphia, 1789, nineteen of the Maryland Friends were present.

The report of the committee (9th mo. 30, 1789,) "was deliberately considered and also the Minutes of the Yearly Meeting of Maryland respecting the subject & a solid calm attending which ministers hope that the proposed arrangement will conduce to the honor of Truth and the benefit of our Religious Society." A committee of twenty-two men were appointed "to take into consideration such matters relative to the carrying the proposal into execution as may be necessary." The Friends from Maryland, the Representatives from Warrington and Fairfax and such Representatives from the Western Quarter who belonged to the meetings affected were desired to unite with the committee in their deliberations. The committee reported (10 mo. 3, 1789,) that after "solid attention and a free communication of sentiment," by the committee, those requested to meet with them, "and a large number of women Friends appointed to unite with us," it was concluded to recommend: "That the Quarterly Meetings of Warrington and Fairfax after this Yearly Meeting be considered as branches of the Yearly Meeting for Maryland, and the Monthly Meetings of Duck Creek, Mother Kill and Deer Creek, after receiving the Extracts from the Minutes of this Meeting through the Western Quarterly Meeting, the two former unite with the Quarterly Meeting on the Eastern Shore of Maryland and that Quarter henceforth to report to this Meeting agreeable to the Conclusion of the Yearly Meeting of Maryland, and the latter in like manner to unite with the Quarterly Meeting held in Baltimore Town and to become a branch thereof."

This report "was three times deliberately read" in the meeting and united with, and a committee of fifteen, headed by James Pemberton and Nicholas Waln, appointed to attend the next Yearly Meeting of Maryland "to offer them such assistance as Truth may enable." Five Friends were also appointed to attend the Quarterly Meeting on the Eastern Shore of Maryland when the two Monthly Meetings mentioned above should join.

No delegates from Maryland attended the Yearly Meeting of 1790, or after that date. A report was received from the Southern Quarter that the meetings of Duck Creek and Mother Kill had reported to it.

The committee appointed to attend the Yearly Meeting for

Maryland in Sixth Month, 1790 reported that ten of their number attended "and it appeared evident that the addition to that Meeting was made in best wisdom."

The Minutes of Maryland Yearly Meeting form a counterpart to the above, the Minute of Philadelphia Yearly Meeting being reported verbatim. The new arrangement, however, called for some changes. The matter was referred to a committee, whose report was accepted. The time of holding the Yearly Meeting was changed from the Sixth to the Tenth Month, and the style of the Yearly Meeting was altered from the "Yearly Meeting for Maryland" to "Our Yearly Meeting held at Baltimore, for the Western Shore of Maryland and the adjacent parts of Pennsylvania and Virginia." The meeting was henceforth called Baltimore Yearly Meeting and its sessions have always been held in the city of Baltimore.

There can be no doubt that the Friends of Philadelphia acted in a broad-minded manner and for the best interest of the Society. They must, however, have been greatly influenced by physical conditions. Distances were great, travel was largely on horseback and roads were bad. Baltimore was in every way more convenient for those who lived in Central and Southern Pennsylvania, and in Virginia. Warrington Quarterly Meeting was partly in Maryland, and State lines had considerable influence. It will be noticed that Maryland Friends had only asked for meetings in Maryland. Again, it was easier for Friends on the Eastern Shore of Maryland and in Delaware to go to Philadelphia, and Philadelphia already had meetings in Delaware. Philadelphia gave far more than she got, for the meetings she gave were in the line of western emigration and were growing, while the meetings on the Eastern Shore were in distinctly slave territory and were dwindling.

The writer has so far been unable to find any statement as to geographical boundaries; so far as known, there have been none officially laid down.[1]

[1]It has been held by some that Baltimore Yearly Meeting (Orthodox) was bounded by the Susquehanna river and its west branch; but no official confirmation of this claim has been found. The history of the Meeting and official records show that this was not the case even in the early days, for meetings in Cecil County, Maryland, belonged to Maryland Yearly Meeting. Michener, "Retrospect of Early Quakerism," pp. 110, 111.

Still another transfer of meetings took place in 1819, when Philadelphia transferred two meetings to Baltimore Yearly Meeting, as the following Minute shows: "Fifth month 19, 1819, Agreeably to the conclusion of the last Yearly Meeting held in Baltimore, and also approved by the Yearly Meeting of Philadelphia [Nottingham Quarterly Meeting is] composed of Nottingham, Little Britain, and Deer Creek Monthly Meetings, the two former heretofore belonging to Western Quarter, Philadelphia Yearly Meeting, and the latter a branch of Baltimore Quarterly Meeting. Said Quarter to become attached to Baltimore Yearly Meeting."[1] Nottingham Meeting, though in Maryland, was settled from Pennsylvania, which accounts for its belonging to Philadelphia.

Though this latter transfer took place in 1819, it had been considered earlier, as the following extract from the Minutes of Little Britain Monthly Meeting, Lancaster County, Pennsylvania, shows: "Eleventh month 9, 1816. The committee on the subject of a new Quarterly Meeting inform they had conferred with a committee from Nottingham and Deer Creek Monthly Meetings and produced the following report in writing—viz.: At a meeting of the Conference held at West Nottingham Meeting House the 7th of the 7th month 1816, of a committee appointed by Nottingham, Little Britain and Deer Creek on the subject of a new Quarterly Meeting, after a free consideration of sentiments thereon, it is unitedly agreed to propose to each Monthly Meeting the establishment of a new Quarterly Meeting to be composed of the three Monthly Meetings to be held on the sixth day of the week following the third second day in the 2nd, 5th, 8th, and 11th months."

This was the last transfer made. The troubles of 1827-1828, and of 1845 and later, rendered any joint official action out of the question.[2]

[1]Account of....Baltimore Yearly Meeting. Levi K. Brown, Philadelphia, 1875.

[2]Owing to the difference arising out of the Wilbur controversy, Nottingham Quarterly Meeting was laid down by Baltimore Yearly Meeting (Orthodox) in 1855 and Deer Creek Monthly Meeting restored to Baltimore Quarterly Meeting. The other members of the former Nottingham Quarterly Meeting later became a part of Philadelphia Yearly Meeting.

JOHN BOWETER, AND FRIENDS' MEETINGS IN AMERICA, 1677-1678.

The following list of meetings, places and Friends in America, 1677-1678, is taken from a little book entitled "Christian Epistles, Travels and Sufferings of John Boweter. . ." London, 1705.

John Boweter (or Bowater, so spelled in the preface to the volume named above, and also in Besse's "Sufferings") was a Friend of Bromsgrove, Worcestershire, England, a village half way between Birmingham and Worcester. Little seems to be recorded of him. He is mentioned three times by Besse as suffering for non-payment of tithes. His name does not occur in George Fox's Journal, though he must have known Fox well, for he furnished a brief testimony to Fox's Life and Character among others which are prefixed to Fox's "Doctrinal Works."*

He was born in 1629 or 1630 and died in 1704 or 1705. At what time he became "convinced" is not mentioned, so far as known, or when first, as the biographical "Preface" puts it, "he was concerned in a Publick Testimony in the Gospel-Ministry." "He was called to Travel beyond the Seas, into America, and several Parts thereof, in the year 1677, and 1678. . .visiting many Places and Meetings, which he had in those Remote Parts, for the spreading the Blessed Truth and Gospel of the Grace of God, and of the Lord Jesus Christ;. . .and God was pleased eminently to Preserve him in his Travels, by Sea and by Land, through divers Hardships, and Jeapordies unto his safe Return for England, his Native Countrey." In fact, he was safer in the wilds of America than at home, for the account goes on, "It appeared by the said John Bowater's own brief Relation, that he was more kindly used by the Poor Indians in America than by some pretended Christians here in England, after his return. The Indians entertained him in their Wigwams (the best of their Habitations or Lodgings) but these Christians in their Cold

*See p. 143.

Goals, under confinement as they did many others of his Brethren and Friends in those times." Not long after his arrival at home he was thrown into the "County Goal [gaol]" of Worcester, certainly as early as 1679, for one of his Epistles bears date, "Worcester County Goal the 25th of the 7th Month [9th month, new style] 1679" The cause of his committal was his refusal to pay the tithes demanded by "Thomas Willmate, Vicar of the Parish of Bromsgrove, in the County of Worcester." From Worcester he was transferred to the Fleet Prison in London some time in the year 1681. He was a prisoner for several years, and if the date is correctly printed must have been sent back to Worcester, or perhaps suffered a second imprisonment, for one Epistle is dated, "Worcester County Goal, the 24th of the 5th Month, 1687." He seems to have written little; the collected Epistles, his most considerable work, occupying but 54 pages, 16mo. His style is for that day unusually simple and to the point. A single extract from "Of Submission to Authority" will suffice. In view of his personal experience, it is particularly interesting, as it was probably written in prison. "There is active Obedience, and there is passive Obedience in outward things; and in that which is Just. Magistrates are actively to be obeyed, and *Tribute* and *Custom* to be payed to them for the outward Preservation of the Nation; and that we may live Peaceably under them and enjoy our just Rights, having them defended by them; but in Spiritual things, and things relating to the Worship of God, *God and Christ* must rule; if outward Rulers make Laws about Worship, not according to the Law of God, nor commanded by Christ Jesus, nor practiced by his Holy Apostles; we must rather bear the Penalty of such *Laws,* than disobey God or Christ; and patiently suffer, as the holy Men and Martyrs in all Ages, from righteous *Abel* to this Day, have done." (Epistles, etc., pp. 6, 7.)

A few sentences may be quoted from "The Preface," which is a tribute to his character issued by "Our 2d Days Morning Meeting" and signed by twelve Friends, among whom are George Whitehead, Thomas Lower, and William Robinson. It is dated, London, the 21st of the Third Month, 1705: "Tho' this our Deceased Brother, was but low and poor in this World,

as to External Enjoyment; yet he was rich in Faith, and in true Love: He was of an unblameable Innocent Life and Conversation; he preached well, both in Doctrine and Practice....He did not make Merchandize of the Word of God, or his Ministry; but being low in the World, he laboured with his Hands for an honest (though mean) Livelihood....The simplicity and plainness of his Ministry and following Epistles, do not bespeak School-Education, but great Sincerity, Faith, Resolution, Constancy, and true Love in our Lord Jesus Christ; and his not being furnished with Humane Learning, did not hinder him from being with Jesus."

In the following list the spelling of the original is followed. It will be found interesting to compare this list with "The Journals of Esther Palmer in America," 1704-1705, as published in the JOURNAL of the Friends' Historical Society, vol. 6, pp. 38, 63, 133ff.

"Here follows the NAMES of *Places* and *Friends* in *America,* where *John Boweter* was (for the most part) Received, and had Meetings and Service for the Lord, in the Gospel of Peace" [1677-1678].

New York	*Robert Story.*
Long Island *Gravesend*	*John Tilton.*
Flushing	*General Meeting.*
Oyster Bay	*Meeting House.*
	General Meeting.
Rhode Island	*Meetings General.*
New England *Sandwich*	*Meetings.*
Sittuate	Widow *Coleman.*
	Edward Wharton.
Boston	*A Meeting.*
Salem	*Joseph Bosens.*
Teuxbery	*Josiah Houlands.*
Mountinicock	*Matthew Pryor.*
Flushing	*John Bouns.*
Westchester upon *the Main*	*John Ferrie.*

New-Jersey *Shrewsberry*	*Meetings.*
Burlington	*Meeting.*
Upland *Marylandside*	*Robert Wade.*
Salem in *Jersey*	*Meeting.*
Maryland, Delaware Town	
Choptanck	*William Berrie,* *Walter Dickson.*
Tuckahow	*Meeting-House,* and *Betty Cove's.*
	John Pitts, *Ralph Fishborns.*
Kent-Island	*Sarah Thomas.*
West-Shore	*Richard Snoden.*
West-River *Rode-River*	*Meetings.*
Herring-Creek	*Meeting.*
East-Shore *Kent-Island*	*Meeting,* *Hoil Powell's.*
Tuckahoe	*Betty Cove,* *William Berry.*
Little Choptank	*William Stevens.*
Miles River	*Bryan Amaliell.*
West-River and *Rudge*	*Thomas Taylor.*
South-River	*Thomas Linscoms.*
Herring-Creek	*Meetings.*
The Clifts	*John Garie.*
Potuxon	*Benjamin Lawrence.*
King's Creek	*Thomas Tayler.*
James-River in *Virginia*	
James River, at *Chuckatuck*	*Elizabeth Houtland,* or *Outland.*
Pagan-Creek	*William Yarite.* *William Bodilie.*

Southward	*Edward Perkins.*
Nansemum	*Matthew Atkinson.*
Accamack	
Pongaleg, by *Accamack Shore*	
Pocamock Bay	
Annamesia	*Ambrose Dickson.*
Mody-Creek in *Accamack.*	*George Johnson.*
Savidge-Neck	*Robert Harris.*
Nesswatakes	*George Brickhouse.*
Ocahanack	*James Jackson.*
Mody-Creek	*John Parsons.*
Annamessiah	*George Johnson,* and *George Willson.*

NOTE.—Taken from: *Christian Epistles* Travels and Sufferings of That Antient Servant of Christ, *John Boweter;* Who departed this Life, the 16*th* of the 11*th* Month, 1704. Aged about 75 Years....London, Printed and Sold, by T. Sowle, in White-Hart Court in Gracious-Street, 1705. pp. 55-57.

OUTFITS OF TRAVELLING MINISTERS IN THE EIGHTEENTH CENTURY.

That Friends who were liberated for religious service in the early days of the Society were carefully looked after is abundantly evident from the Meeting records.[1] The practice, as all know, has been continued to the present time.[2]

While the principle and practice of forwarding missionary service have been preserved, the character of the outfits has somewhat changed as the following papers[3] will show.

[1]See Bowden, History of Friends in America, vol. 1, pp. 58, 59; "Epistles," etc. Historical Introduction, vol. 1, p. 9, London, 1858.

[2]A conspicuous example is the amount contributed towards the expenses of our late Friend Isaac Sharp in his extended visits to the Orient, Australasia, Greenland and elsewhere.

[3]The accounts are taken from the papers given to the Friends' Historical Society by Joseph H. Coates. See BULLETIN, Sixth Month, 1909, p. 103.

The first account relates to the well-known Friend John Griffith, of England, whose "Journal" contains so much of interest regarding both English and American Friends of the Eighteenth Century. The paper is undated, but it undoubtedly refers to his homeward voyage in 1766. He states in his "Journal," "I then embarked [at Chester, Pennsylvania] on board the ship Phebe, Capt. Mungo Davison; we got under sail about two o'clock the next morning, and on first-day, the 16th of the 11th month [1766] about four o'clock in the afternoon we got to sea." It was a very "stormy and rough" voyage, the vessel leaking so badly that they "were obliged to keep one hand at the pump night and day all the passage....On the twenty-fifth day of the 12th month, in the evening, we put into the safe port of Dartmouth. I then resolved to leave the ship."[1] It was well he did so for the vessel beat about the Channel for seven weeks longer before reaching its destination, London.

"John Reynell Treasurer to Yearly Meeting Stock To John Pemberton Dr.

For Sundrys purchased for Sea Stores of Our frd J. Griffith.

2 Shoats 25/. 4 Bushels of Indian Corn 13/.....	£1.18.
4 Dozen of Beer & Bottles @ 9/.....	1.16.
12 Bottles Madeira Wine & Bottles @ 9/.....	1. 3.3
6 Bottles Madeira Wine 1¼ Galls & bottles.....	.17.4
A Case Cost 20/6 qt. [?] 2 Galls Spirits @ 6/ & 4¼ Galls. rum @ 4/.....	2. 9.6
A Cag Biscuit.....	10.
	£8.14.1

Another account relates to a worthy Friend Thomas Gawthrop.

Thomas Gawthorp [or Gawthrop] of Preston Patrick, a hamlet, six or eight miles from Kendal, in Westmoreland, England, was born in 1709. His parents were Friends, but either one or both of them died when he was quite a boy and he was sent to Leeds as an apprentice. He seems to have had a hard situation, for before his time was up he left his master and enlisted in the army. He became much dissatified and after nearly

[1] "Journal of John Griffith." Philadelphia, 1780, pp. 422, 424.

five years of service an officer took pity on him and offered to procure his discharge, provided he would return the money he had received on enlisting. This he finally agreed to, and when he had earned it by labor he paid it over and was discharged. He went to Skipton, Yorkshire, and then to Kendal. Meanwhile he had become an earnest convinced Friend. Not long after, he married a young woman, a Friend of Preston Patrick Meeting. He removed to that village and it remained his home for the rest of his life.

He was a most exemplary Friend and is said to have exerted much influence wherever he labored. He travelled widely in the ministry and visited America four times, in 1747, 1756, 1766 and 1775-76.[2]

It is said that on his third visit (1766) he was greatly exercised on account of the negro slaves, and labored much on their behalf. He died at Preston Patrick, 29th of Ninth Month, 1781, aged about 71, having been a Minister forty-seven years.[3]

Bill for "Sea Stores" of Thomas Gawthrop.

John Reynell Treasurer to the Yearly Meeting stock for Pennsylvania & New Jersey Dr.

1767

5 mo. 1st To Cost of Wine, Rum, Beer & Cyder for Sea Store of Our frd Thos. Gawthrop.....	£4.16.2¾
Cost of Sheep & a Shoat.....	1.13.4
Corn, Bran, & packing Hay.....	10.8
Biscuit	6.8
	£7.6.10¾

Another account for the same Friend reads:

Chester Decem[r] 2, 1777

Rec'd of Mr. Tho[s]. Gawthrop and George Napper the sum of

[2]He is recorded as visiting Newport (Rhode Island) Meeting in Fifth Month, 1747; Fifth Month, 1756; Sixth Month, 1766, and First Month, 1776. Ms. "Record of Public Friends Visiting Newport Meeting, 1656-1838," in Library of Haverford College. He is recorded also as visiting Nantucket Island, in 1747, 1756, 1766, 1775. "Early Settlers of Nantucket," Lydia S. Hinchman, 2nd ed., Appendix —, Philadelphia, 1901.

[3]"Piety Promoted," vol. 3, pp. 119-121. Philadelphia edition.

fortySeven pounds five shillings for a Passage to England in the Eagle Packet pr me

Edmund Spence

Rec[d] of Tho[s] Gawthrop.....£31.10.....
& of George Napper..... 15.15.....
Coppy

The dates of Thomas Gawthrop's visit to Nantucket in 1775, of his visit to Newport, First Month, 1776, and of this receipt 1777, indicate that he must have been in America nearly two years at this time.

Still another account relates to William Hunt, of North Carolina. He was the father of Nathan Hunt,[4] the patriarch of North Carolina Yearly Meeting. He was a remarkable minister who travelled widely in America. His companion on several journeys, including that to Europe, was his nephew, Thomas Thornburgh (pronounced Thornburrow), himself a minister.[5]

William Hunt began speaking at an early age, for he was not thirty-nine when he died. On this European journey he visited England, Ireland and Holland. On his way back to England the vessel in which he sailed was driven northwards and put in at Newcastle-upon-Tyne. Soon after he landed he was taken ill with smallpox and died Ninth Month 9th, 1772. A few weeks later, his cousin, the well-known John Woolman, died at York of the same dreadful disease.

The ship in which he and his companion sailed was the "Mary and Elizabeth," Captain James Sparks. They took ship at Chester, Pennsylvania, as seems to have been customary, and put to sea Fifth Month 4th, 1771. They had a remarkably quick voyage, for they landed in London in twenty-seven days.[6]

[4] See Mary Mendenhall Hobbs, "Nathan Hunt and His Times." BULLETIN, Eleventh Month, 1907, pp. 92 ff., also supra pp. 116 ff. and for Hunt the same paper, pp. 98-100, and Memoirs of William and Nathan Hunt, Philadelphia, 1858.

[5] According to the Records of visiting Friends at Newport, R. I., and at Nantucket, William Hunt visited Newport, Tenth Month, 1767; Second Month, 1768, and First Month, 1771, each time, except the first, accompanied by Thomas Thornburgh. He visited Nantucket three times in 1767 and in 1771; on all these visits except the first he was accompanied by Thomas Thornburg.

[6] Memoirs as above, pp. 74, 75.

The reason why there should have been nothing stronger than "Syder" in their outfit may possibly be explained by the simpler life to which William Hunt must have been accustomed in comparison with the English Friends.

Yearly Meeting Stock To Charles West Dr.

1771 For Sundry Stores for W^m^ Hunt & Comp^n^.

5 mo. 1st.	To 3 Sheep @ 20/	£3. 0. 0
	To 3 Hogs	3.19. 8
	To One Barrel Syder & Casks	1. 7. 6
	To 8 Salpetre Gam^s^ 103^lbs^ @ 7½	3. 4. 4½
	To One Bundle Hay 2^c^.3.14 & packing	1. 1.10
	To Cash paid Porterage	1. 0
		£12.14. 4

NANTUCKET FRIENDS IN 1799 AND 1809.

[The two following brief papers give descriptions of the Friends on the Island of Nantucket as seen by two Ministers who made religious visits to the island at an interval of ten years. Extracts from the manuscript unpublished letters and Journal of Dr. Rowland Greene, of Rhode Island (1770-1859), have already been given in THE BULLETIN (vol. 2, pp. 119,121). There was probably little change in numbers or conditions during the interval of the visits. The larger numbers reported as attending the meetings of Richard Mott were probably due to his being the greater stranger, Rowland Greene being well-known to many on the island, and to the fact that Richard Mott must have been by far the abler speaker.—EDITOR.]

The following letter is valuable as showing the activity of Friends on the island of Nantucket at the close of the Eighteenth Century.

Richard Mott, of New York, was born in 1767, married Abigail Field in 1787, and in the same year, at the age of twenty, made his first public appearance in the ministry. He was "recommended" in 1794, and lived until 1856, dying in his ninetieth year.

In 1799, at the age of thirty-two, he was released by his Monthly Meeting of Purchase, N. Y., to visit in the limits of

Rhode Island [New England] Yearly Meeting. He was joined by his life-long friend, William Rotch, of New Bedford, Mass., and they accompanied Rebecca Jones and two other women Friends to Nantucket Quarterly Meeting in the summer of that year. This letter to his wife is the earliest that has been preserved of a correspondence covering a period of fifty-one of their sixty-four years of married life. AMELIA MOTT GUMMERE.

NANTUCKET IN 1799.

Richard Mott.

Nantucket, 7th. Month 6th. 1799.

My most Endear'd Abby:

One Month now expires since the Trying separation from thee and the dear Babes; a separation almost too trying for my nature.—I wrote thee from [New] Bedford 6 Month 29th., giving a particular account thus far. The afternoon of that day, attended a Meeting appointed for us at Fairhaven, a little town opposite [New] Bedford. This meeting was concluded to be held in a new, unfurnished dwelling house. We accordingly sat down, but there being likely to be a want of room to accommodate the people, the Presbyterian Minister, a goodly looking young man, Respectfully invited us to withdraw to their meeting house, and there being an entire freedom on our part so to do, we comply'd, retir'd to it and sat down. A pretty large company attended, which behav'd solid and well. The Gospel of Peace was declar'd unto them, with which they seem'd well satisfied, and some of them very solid. The Minister was much so, telling Wm. Rotch after meeting that he would be at any time glad for Friends to have meetings with them, and that he thought that he should study his sermons no more.

7th. day, Reach'd Nantucket after a good passage of 9 hours; attended meeting at the Northern District in the Morning, and at the South Meeting house, afternoon. 2nd. day, Select Quarterly Meeting; 3rd. day, Quarterly Meeting, 4th. day, weekday meeting, North District; 5th. day, that for the Southern, and in the afternoon a meeting appointed for us, Compos'd principally of young people, a very large number of this Class gave us their company, some Friends say, 1500. This

prov'd a Relieving, solid Opportunity, the language of perswasion and heartfelt encouragement flow'd plentifully to them. Many minds were tenderly affected, and the Meeting ended sweetly. Thus have we renewed Cause to trust in the Lord to thank Him and take courage, for surely at times He is strength in Weakness to us, and has mercifully favor'd us while on this Island with divers precious, heart-tendering meetings, and a number of such opportunities in families, having devoted most of our Leisure time in visiting the Sick, the Youth or others in this way. Yesterday had no meeting. Visited several families, one of those not members; a signal opportunity of favour it prov'd to them. 7th. day morning, the 6th. of the Month is now come; we yesterday expected that this morning would give us a Clearance from this Sandy Island, but dear Wm. Rotch, Jr., who is affectionately our Company since we left [New] Bedford, tells us the South wind does not blow, and of course (there is) no way to leave at present, and this according pretty well with the wind of our own feelings, we have concluded to be content a little longer. Rebecca Jones tells us not to be too anxious, for when the Right time comes, the South Wind will blow! —Thus far wrote this morning I add this evening that this day has been spent in visiting some Friends' families.

1st. day Evening, 7 Month, 7th.

We have this day attended three meetings; Morning and Afternoon meetings in course at the Northern District, and a meeting appointed for dear Ruth Anna, Sally and myself at 6 o'clock in the evening, intended principally for those not of our society. This was a very large crowded meeting; it was thought that not less than 2000 were in the house, and a large number could not [get in]. The weather was very hot and the house exceedingly crowded, considering which, the people behav'd solid and well; the Gospel was extensively preached to them, and the meeting ended solidly, and I believe well; thus have we come once more to say with thankfulness, "hitherto hath the Lord helped us." It is now 11 o'clock at night, We hope that the Morning will give us a discharge from this land.

2nd. day evening, 8th. of the Month.—The wind not being

favourable to take us to [New] Bedford this day, we have visited some of our friends as usual expecting to leave this Island at 6 o'clock in the Morning, and having just found there was likely to be an opportunity from this place to New York, and it being very late in the evening, I have no time to do more than desire my love to my friends....We have been exceedingly kindly cared for at the house of dear James Barker, who, with his dear wife, have very tenderly done for us, and have just retir'd to our chamber after a solemn affecting opportunity with a number of Friends who came to take leave of us....*

I am thy ever true and faithfull

Rich[d]. Mott.

NANTUCKET IN 1809.

ROWLAND GREENE.

In the forepart of the 9[th] Month 1809 left home in company with my kind friend John Green to visit the families of Friends at Nantucket. Embarked at Providence in a Nantucket Packet—touched at Newport where we arrived at 5 in the afternoon, a smooth and slow passage. Staid the night, lodged at Thomas Robinson's, and left Newport about 10 next morning in company with about 20 passengers, men, women and children. The Wind was fair, and fresh, which drove us at the rate of 10 miles an hour, and the seas running high produced seasickness with many, among whom I was a sufferer, but keeping still in Bed it was not excessive. We arrived about 12 at night. Called on John Greene Jr. whose wife rose and gave us a dish of tea....9[th] Mo. 23, 1809. I am now at Abisha Bunker's which has been my home since the 20[th]. [I have been] visiting Nineteen families per day. In company with Jethro Mitchell....have visited all the families of the other Monthly Meeting to satisfaction....Since coming into this Monthly Meeting have visited fifty seven families....First day,....After the meeting I went home with Peleg Mitchell to dine, he told me

*According to the register of visiting ministers, Richard Mott visited Nantucket again in 1807, 1815, 1838 and 1840. Lydia S. Hinchman, "Early Settlers of Nantucket, 2nd ed., Philadelphia, 1901." Appendix.

he thought there was 800 people at meeting, which I suppose is not larger than usual in such good weather. More than half the number were females. Their plain appearance attracted my attention. I did not see a straw bonnet nor a bow upon a bonnet in the house. I thought if they were as careful to guard their hearts from evil, as they had been to make a plain and comely appearance, it would be happy for them. But many of their young men in this respect greatly err....Third day morning. Yesterday we visited twenty families. "....I shall [now] leave the island the first opportunity. The path which seems marked out for me after leaving here, is to go to Martha's Vineyard, lying between this and New Bedford....On Martha's Vineyard we put up with William Coffin—the only family of members on the Island."

JOHN BOWETER'S "TESTIMONY CONCERNING GEORGE FOX."

"*John Bowater's* TESTIMONY. A short Testimony for our Honourable Brother in the Faith, *G.F.* It is about Thirty Years since I first heard him; his Matter was sound and weighty. though not with enticing Words of Man's Wisdom, but in the demonstration of the Spirit and Power of God, opening many weighty Things; he travelled up and down in God's Power, to gather People from the Idol-Shepherds (that only feed themselves) to God, that People might know the true Shepherd and Bishop of the Soul, and his Voice in them; through many Trials the Lord upheld him, and delivered out of many Prisons him he was cast into; he travelled into many Countries and Islands beyond the Seas, into some of which I afterward travelled, and saw the Fruit of his Labours in many Places, where he had settled many Monthly, Quarterly and Yearly Meetings, that are of great Service in many Parts of the world, though some angry and unruly Spirits were offended, as some were against *Moses;* though there was not a Meeker Man upon the Earth, yet some

said that he took too much upon him, as some have, concerning this faithful Servant of Christ, whose labour and Care was all along to promote Truth; since God first sent him forth to preach his Gospel, his Care was, to keep things Sweet, Clean, and Savoury in the Church of Christ, and that Care might be taken for the Poor, Fatherless and Widows; and not many Days before his Decease, to wit, the *5th* of the *11th Month,* 1690 [1st Month, 1691, New Style], about Eight Days before his Departure, at our *2d* Days Morning-Meeting, I much minded his Exhortation to us, encouraging Friends that have Gifts, to make use of them, mentioning many Countries beyond the Seas that wanted Visiting, instancing the Labours and hard Travels of Friends, in the beginning of the spreading of Truth in our Days, in breaking up of Countries, and of the rough plowing they had in Steeple-Houses, &c. but now it was more easie; and he complained of many *Demases* and *Cains,* who imbrace the present World, and incumber themselves with their own Businesses, and neglect the Lord's, and so are good for nothing; and said, They that had Wives should be as tho' they had none; and who goeth a Warfare, should not entangle himself with the things of this World. The Lord took him away from the Evil to come, and delivered him out of the Hands of his Enemies, who hated him without a Cause."

One of twelve "Testimonies Concerning George Fox" prefixed to *"Gospel-Truth Demonstrated,* in a Collection of Doctrinal Books, Given forth by that faithful Minister of Jesus Christ, George Fox," etc. London, 1706. Folio pages, 14, 1090, vi.

BOOKS OF INTEREST TO FRIENDS ISSUED IN 1909.

Witchcraft and Quakerism, by Amelia Mott Gummere, Philadelphia. The Biddle Press, 1908, Illustrated, 69 pp. $1.00.

An Index to the Extracts from the Minutes and Proceedings of London Yearly Meeting for the first Fifty Years of Issue, 1857-1906, *together with a Historic Survey of the Half Century.* Headley Brothers, London, 1909. 2s. 6d.

[The Index is the work of Norman Penney, and the Historical Survey of Isaac Sharp.]

George Fox—*Aufzeichnungen und* Briefe des ersten Qüakers. [Selections from the Journal translated into German by Fraülein Margaret Stähelen of Basel, with an Introduction by Professor Dr. Paul Wernle.] Tübingen, Mohr, 1909.

John Russell Hayes—"*Old Meeting Houses* [a collection of verses original and selected] with over fifty illustrations." Philadelphia: The Biddle Press, 1909. $1.00.

William C. Braithwaite, B.A., LL.B.—"*Swarthmore Lecture. Spiritual Guidance in the Experience of the Society of Friends.*" Published for the Woodbrooke Extension Committee by Headley Brothers, London, 1909. 109 pp.

Joseph Bevan Braithwaite, a Friend of the Nineteenth Century. By his Children. London: Hodder and Stoughton, 1909. 8vo., 404 pp., 19 illustrations, 7s. 6d. (For sale by New York Book & Tract Committee, 144 E. 25th St., New York City. $2.66 postpaid.)

Rufus M. Jones—*Studies in Mystical Religion.* London and New York. Macmillan & Co., 1909. 518 pp. $3.50.

....J. Rendel Harris—*Side Lights on New Testament Research.* London: James Clarke, 1909. 243 pp. 6s.

J. Rendel Harris—*Odes and Psalms of Solomon* now first *Published from the Syriac Version.* Cambridge: at the University Press, 1909. 8vo., 154 pp. and 54 pp. Syraic Text. Also issued in a popular form, *An Early Christian Psalter,* 2s. 6d. (N. Y. Book & Tract Com., $1.00.)

Quaker Biographies—A Series of Sketches, chiefly Biographical, concerning Members of the Society of Friends, from the Seventeenth Century to more Recent Times, with Illustrations. Vol. I: 227 pp. [21 illus.]; Vol. II: 233 pp. [22 illus.]; Vol. III: 224 pp. [21 illus]. For sale at Friends' Book Store, 304 Arch Street, Philadelphia, 1909, 75 cents each.

"Friends Ancient and Modern." Twelve brief Biographies issued separately at one penny each can now be had in one bound volume from Headley Brothers, London, or Friends' Book and Tract Committee, 144 East Twentieth Street, New York City. The series comprises George

Fox, Samuel Bowly, Elizabeth Fry, Stephen Grellet, Peter Bedford, Thomas Chalkley, Francis Howgill, Joseph Bevan Braithwaite, Daniel Wheeler, George Whitehead, Margaret Fell Fox and Joseph Sturge. The London Friends' Tract Association, which is responsible for these attractive little books, is to be congratulated on the success of the effort to present in modern style the salient points of the lives of eminent Friends.

Of the preceding list three books may be noticed as especially worthy of extended mention.

(1) "Joseph Bevan Braithwaite." This volume will undoubtedly remain one of the standard works relating to Quakerism of the Nineteenth Century. The subject of the biography belonged to what has been called "the old school of religious thought," and was a shining example of it. The truth had come to him along certain lines, and he could not see how it was possible that a *clear* vision of essentials could come in any other way. Nothing could shake his belief in arguments which had convinced him, and though with his large Christian charity he was tolerant, he always seemed to feel that others who differed from him on such points were in the twilight.

The growth of his religious character and influence is skilfully described and the man himself is well portrayed. Much light is thrown on the inner history of Friends in England during the century, and nowhere else is there a clearer setting forth of the causes of what is known as the "Beaconite Controversy," and of the currents and under-currents which accompanied that movement which brought so great injury and loss to the Society in England.

The marks of joint authorship are occasionally apparent, but the work is a highly creditable one. Joseph Bevan Braithwaite preserved all letters received by him, retained copies of all that he himself wrote, and in addition kept a full journal. When it is remembered that his active life extended over a period of about sixty years, the skill and good judgment with which this mass of material has been sifted to make a volume of 400 pages is apparent.

(2) *Studies in Mystical Religion, by Rufus M. Jones.*—There can be no doubt that this book, by far the most important work of the author, is one highly creditable to its author and to the denomination to which he belongs. It is rightly named "Studies," for while there is a fairly close connection between the various papers, there is no attempt to make a continuous history. The subject is one that can be handled with peculiar appropriateness by a Friend, and one which rightly should precede a history of Quakerism. It is a series of pictures of "first-hand experience" of the spiritual life from Apostolic times almost to the eighteenth century. It is by no means a popular book, and yet the author is surprisingly clear in his statements, and in his portrayal of the various "seekers after God"—to use Farrar's words—who have appeared in every Christian age. Naturally large space is given to the Anabaptists, Seekers, and, incidentally, to the Ranters, all of whom played so important a

part in the seventeenth century—the era of the early Friends. One fact is abundantly established—that neither the early Friends, nor any other body, can claim any exclusive right to spiritual communion with God or "first-hand experience" of Divine Guidance. Neither is it possible to claim exclusive originality in any one important doctrine. Holy men and women in all ages have been "moved by the Holy Spirit," and have spoken and acted in accordance therewith on closely similar lines, wholly independent of others and unknowing that others felt and spoke and acted like themselves. Where originality can be claimed is usually in the combination of doctrines. Thoughtful students of Church History will gratefully welcome Dr. Jones's book.

(3) *The Odes and Psalms of Solomon, by J. Rendel Harris.*—This work can claim no connection with Friends, except through its author; but Friends may take a just pride in the fact that so distinguished a Christian scholar should find his church home among them. Dr. Harris is to be congratulated again on finding a lost book of the early church—in some ways not so interesting, perhaps, as the "Apology of Aristides," but of great value as throwing light upon the views and practice of the Christians of the first and second centuries.

The "Psalms of Solomon" have long been known, though not in a Syriac version, but the "Odes" have been lost until found in this Syriac version by Rendel Harris. The ms., he tells us, "has been lying on my shelves for some time, perhaps for as long as two years, along with a heap of leaves from various Syriac mss. written on paper which came from the neighborhood of the Tigris." There are forty-two of these Odes. Some of these are very like the Psalms of the Bible. They date from the latter half of the first century or from the first half of the second.

It should be said that the only connection with Solomon is the title. It was customary to use his name in connection with almost any literature that dwelt upon ethical or religious wisdom.

The Quaker in the Forum, by Amelia Mott Gummere, The John C. Winston Co., Philadelphia, 1910, pp. x. 327, $1.50 net. This new book of Amelia Mott Gummere has come to hand, too late for a careful or extended notice. The work consists of a series of studies on the following subjects: The Oath, A Wanton Gospeller, The Quaker Franchise, The Quaker Citizen and the Law, The Quaker in International Politics, The Quakers and Mirabeau, and Quaker Loyalty. It will be seen that the well-equipped author has entered fields little more than touched by writers of Quaker history; perhaps unknown to most historians In the volume noticed the topics named above will be found treated of with skill and interest. There are fourteen valuable illustrations. We commend the volume to ours readers.

NOTES AND QUERIES.

COTTON MATHER AND WILLIAM PENN.—In the BULLETIN for Eleventh Month, 1907 (p. 89), was published a copy of the pseudo letter of Cotton Mather to William Penn. Reference was then made to articles by Howard M. Jenkins in refutation thereof, but it was stated that "a search in the files of the *Friends' Intelligencer* has failed to find the articles referred to." Recently one of the editors of the *Intelligencer* kindly furnished the editor of the BULLETIN with the data. The articles appeared in the *Friends' Intelligencer* Seventh Month 18, 1891, and Fourth Month 24, 1897. These papers quote from a letter written in 1891 by William F. Poole, the well-known originator of Poole's Indexes to Periodicals, Librarian at one time of the Boston Athenaeum, and afterwards of the Newberry Library, Chicago. The letter was written to Dr. W. A. MacAtee, of Madison, Wisconsin. W. F. Poole wrote: "I beg to say that I showed the Penna. letter to be a forgery twenty-one years ago in the Boston *Evening Transcript* of June 1, 1870, for it used words and expressions which did not come into use until one hundred years later, and its biographical and historical blunders were inexcusable, even in a forgery. Cotton Mather was only nineteen years old in 1682. . .I later secured a copy of the paper in which it first appeared,—the *Argus*—a newspaper printed in Easton, Pa., of the date of April 28, 1870, and I had a correspondence with the editor, Mr. James F. Shunk, in which he admitted that he invented the letter, and was rather proud of his *jen d' esprit,* which had been so widely printed. This forgery has a cycle through the press of four years, and is now on its sixth circuit. Within six weeks I have heard of its being printed in a hundred different forms.

"W. F. POOLE."

As the letter may be looked for again in two or three years, it has seemed worth while to preserve in the pages of the BULLETIN the exact data.

FRIENDS' TRACTS.—Hannah M. Jenks has presented to Haverford College the collection of Friends' Tracts formed by her husband, the late William H. Jenks, of Philadelphia. The collection numbers about 1,400 items, nearly all of the seventeenth century. With comparatively few exceptions, each tract is handsomely bound in full or half morocco or calf. The collection also contains a fine copy of George Fox's "Battle-Door," folio 1660. The acquisition of these volumes places the collection of Friends'

Books in the Haverford Library probably next to that in Friends' Library, Philadelphia, which is surpassed only by that at Devonshire House, London.

The Haverford Library has, however, doubtless the largest collection in America of Friends' Periodicals and of "Printed Minutes" of the various Yearly Meetings.

Haverford Meeting House.—This meeting house, built in 1700 and enlarged in 1800, and now belonging to Race Street Friends, was remodeled in the summer of 1909. The whole interior was torn out, all partitions being removed, new benches and ministers' gallery put in, the walls renovated, floor neatly carpeted and the windows furnished with shades. The exterior retains much of its ancient appearance, and the curious outside fireplaces have been preserved.

This old house has long been a landmark in the neighborhood. It is one of the few places of worship in America still remaining in which William Penn preached. From a strictly antiquarian point of view the changes are to be regretted, but the old arrangements were extremely uncomfortable, and the changes were needful to suit modern conditions. A "circular meeting" was held in the meeting house in Eleventh Month last, at which time the old house was filled, many of those present, though not members, were descendants of those who long ago belonged to the meeting.

Semi-Centennial of Twentieth Street Meeting House, New York City.—New York Friends held a pleasant meeting on the evening of Twelfth Month 18, 1909, celebrating the fiftieth anniversary of the opening of the meeting house in 1859.

Women Friends' Call to Service.—The first thought for women Friends to have a share in the work of our Society, other than the ministry, did not seem to originate with George Fox, as is sometimes inferred, but came very naturally to those upon whom the care of its more temporal and beneficent interests devolved.

There was something pleasantly spontaneous in the plan and arrangements. Unsought and unsolicited, but with an evidence of divine approval, their privilege of service came.

In the very early days of Friends, there seemed to be in the city of London two exceedingly interesting religious centres or council chambers. One was in the house of Gerard Roberts, in the street called Thomas-Apostle's. Here the ministering Friends often met in solemn deliberation, and these gatherings being more ecclesiastical in character, were deferred to as the primary human authority for decisions on important issues and methods of procedure.

The other was "an upper room in an ancient great house near Aldersgate, in Martin's Le Grand, known as the Bull and Mouth meeting-house." Here between

the years 1655 and 1666 a few earnest-hearted, truly devoted men Friends to the number of eight or ten, sometimes a few more, "met to consider the affairs of Truth." After the great London fire in 1666, the place of meeting was changed to an upper room in the Devonshire House. Regarding one of these early meetings, the following "Testimony" was written by Gilbert Latey for the Women's Meeting in London. It read thus:—

"In early days, about three or four years after the settlement of the men's meeting which was in an upper room at the then Bull and Mouth Meeting-house near to Aldersgate London, where several of us were then present, viz: Gerrard Roberts, Amor Stodard, John Osgood, Richard Davis, and others, being about fifteen or more, all met about the concerns and care for the poor fatherless and widows among us, as it had been advised by our elder brethren, who then ministered among us, [we] found it was our places to look into the necessities of poor Friends, and supply their wants, and as we were thus met, a care came upon us how this should be carried on for we could truly say, the Lord's presence and power accompanied us, and was livingly felt among us, whereby our hearts were opened and we enlightened so as to see we wanted help-meets for carrying on the service, which seemed to be and was of great concern. Upon which it opened in our hearts plainly that the women being added to us as help-meets, would answer the service which was so needful, for that we could no longer do without their help, care and assistance: we believing it would lie much upon them as their concern, being satisfied they were fitted for the work, and would be careful and vigilant therein. Upon all the meeting, as one man, feeling the love of God to be shed abroad among us, did in the openings of Life all agree, that two of the meeting should go to Gerrard Roberts' house to acquaint the ancient ministering Friends what had opened in our hearts, in relation to that service; there being then at Garrard Roberts's, George Fox, Francis Howgil, Edward Burroughs, Richard Hubberthorn, and it may be some more. And the matter being proposed to George Fox and the rest of the brethren, they very well approved, and fatherly consented we might be joined together in the work and service of the Lord among his children and people, and forthwith ordered that the names from all parts of the city and suburbs of the ancient women Friends should be taken, which being accordingly done, some from every quarter met, and they readily received the motion of Life in the love of God, as it opened among the brethren: and there was a heavenly union in our being thus joined together, and the Lord was with us and among us, and continued his good presence, both with them and us to this day.—"

The above was written when Gilbert Latey was seventy-nine years old, and but three months before his death, and closes with this courteous little explanation:

"I was willing to give this account and testimony, to you the women Friends and all others, before I go hence, being now grown ancient, and not likely to continue but calling to mind the beginning and establishing of this meeting, which many now know little of, I was the more induced to leave these few lines before I go hence: who am your ancient friend and truly loving brother,"

"Gilbert Latey."

"Hammersmith, the 22d of the 6th mo. 1705."

(*Brief Narrative of the Life and Death of....Gilbert Latey,* London, 1707, pp. 145-147.)

The above plan was probably developed in 1658 or 1659, as Richard Davies, who is mentioned as one of the Friends met in the upper room at the Bull and Mouth meeting house, came to London from Wales in 1658, and after his marriage in the early part of 1659, returned to Wales, not coming again to London until after the death of Edward Burrough, in 1662.

M. G. Swift.

Millbrook, N. Y., First Mo. 25th, 1910.

Walter Scott's Quakeress Friend.—In an early chapter [Letter vii] of Redgauntlet, in connection with the description of Sharing Knowe (later called Mount Sharon) and its quaint Friendly inmates, Joshua and Rachel Geddes, is found in a foot-note by Scott, the following graceful tribute to an obliging Scotch Friend:

"I cannot help adding a note not very necessary for the reader, which I record with pleasure, from recollection of the kindness which it evinces. In early youth I resided for a considerable time in the vicinity of the beautiful village of Kelso, where my life passed in a very solitary manner.

I had few acquaintances, scarce any companions; and books, which were at the time almost essential to my happiness, were difficult to come by. It was then I was particularly indebted to the liberality and friendship of an old lady of the Society of Friends, eminent for her benevolence and charity.

Her deceased husband had been a medical man of eminence, and left her, with other valuable property, a small and well-selected library. This the kind old lady permitted me to rummage at pleasure, and carry home what volumes I chose, on condition that I should take, at the same time, some of the tracts printed for encouraging and extending the doctrines of her own sect. She did not even exact any promise that I would read these performances, being too justly afraid of involving me in a breach of promise, but was merely desirous that I should have the chance of instruction within my reach, in case whim, curiosity, or accident, might induce me to have recourse to it."

It would be interesting to know more of this Friend.

M. G. S.

In regard to the above inquiry, the following extract from Lockhart's Life of Scott will throw some light:

"Another of his Kelso schoolfellows was Robert Waldie (son of Mr. Waldie of Henderside), and to this connexion he owed, both while quartered in the Garden, and afterwards at Rosebank, many kind attentions, of which he ever preserved a grateful recollection, and which have left strong traces on every page of his works in which he has occasion to introduce the Society of Friends. This young companion's mother, though always called in the neighborhood "Lady Waldie," belonged to that community; and the style of life and manners depicted in the household of Joshua Geddes of Mount Sharon and his amiable sister, in some of the sweetest chapters of Redgauntlet, is a slightly decorated edition of what he witnessed under her hospitable roof." Lockhart goes on and quotes from the note given above by our correspondent. See Lockhart's Life of Scott, vol. 1, chap. iii, pp. 146, 147, Boston, 1861.—[Editor.]

George Fox on Fixed Prices.—"And again you Tradesmen, Merchantmen of all sorts whatsoever, Buyers and Sellers, set no more upon the thing you sell or exchange, than what you will have; is it not better and more ease to have done at a Word, than to ask double or more? Doth not this bring you into many vain Words, and Complements, and talk, that fills the vain Mind? This is deceitful before God and Man. And is it not more savoury to ask no more than you will have for your Commodity, and keep to Yea and Nay in your Communication, when you converse in your Calling, than to ask more than you will take? and so is there not the many Words where's the multiplying of Sins? This is the Word of the Lord to you, Ask no more than you will have for your Commodity, and keep to Yea and Nay in your Communication, and here will be an equal Ballancing of things, and a Consideration before you utter Words, and a using of this World, as though you used it not; and a possessing as though you possessed not; and so you will come to show a Life like Christians, and the Spirit like Christians, and you a People in Christ's Doctrine, that love his Doctrine, which keep to Yea and Nay in your Communication, and you will not be a People that be High and Proud, and Lofty, so a Child shall trade with you as a Man, because of the Equity, and Yea and Nay, and Righteousness and true Weighing of things and true Consideration of things, and People shall not be afraid of one cheating the other, or destroying the other, Where Truth and Equity is among them, and Mercy and Righteousness, and no more is set upon the thing than what they will take, who are in their Yea and Nay in their Communication; here is the Consideration before Words be uttered, and where the power is over the Tongue, the Life of a Christian is seen." George Fox:

"A Cry for Repentance, unto the Inhabitants of London chiefly," etc., 1656: as reprinted in "Doctrinal Works," London, 1706, pages 73-76. Folio.

THE JOURNAL OF THE FRIENDS' HISTORICAL SOCIETY, ELEVENTH MONTH, 1909.—This number has several papers of considerable interest. That on the "Descendants of Mary Fisher," by George Vaux, probably tells all that is at present known on the subject. Those familiar with genealogical research will appreciate the labor bestowed on the paper. The letter of William Ellis, "Pioneers in Pennsylvania," 1685, makes the reader wish the writer had written more fully. The letter entitled "William Penn's Defence of His Wig," is reproduced below. As usual, the section, "Friends in Current Literature," contains much interesting information. The generally most accurate Editor himself makes a slip when he says (page 180) that the Princess Elizabeth referred to was the *daughter* of James I.; she was the *granddaughter;* it was her *mother,* the Princess Elizabeth, Electress Palatine, and then Queen of Bohemia, who was the daughter of James I., and sister of Charles I.

WILLIAM PENN'S DEFENCE OF HIS WIG.*

London ye 25th of ye 3rd moth, 1677.

Dr Friend**

To whom is my love & all the rest of Friends in ye Truth of god, & my desire is, that thou & all the rest may be preserved in gods peacable Truth & in ye love of it.

Now Concerning the thing thou speakst to me of, that Sarah Harris should say to the that Wm Mead & Wm Penn did ware Perrywiggs & Call them Periwigg men; first concerning Wm Mead, he bid me putt my hand vpon his head, & feel, & said he never weare Perriwig in his life, & wonder'd at it; & as for Wm Penn he did say that he did ware a littl civil border because his hair was Come of his head, & since J have seen & spoak wth Wm Penn, his border is so thin, plain and short, yt one Cannot well know it from his own hair. W. Penn when but 3 years ould so lost his hair by ye small Pox yt he woar them then, long & about 6 years before his Convincemt, he woar one, & after yt he endeaverd to goe in his own hair, but when kept a close Prisoner in ye Towr next the leade, 9 monthe, & no bar ber suffer'd to come at him, his hair shed away; & since he has worn a very short civil thing, & he has been in danger of his life after violent heats in meetings & rideing after ym, & he wares them to keep his head & ears warm & not for pride; wch is manifest in that his perriwigs Cost him many Pounds apiece, formerly when of ye world, & now his Border, but a five shillings; & he has lay'd of more for Truth then her & her Relations and J am sorry the should speak such things, & the did not do well to discours of such things, I desire the may be wiser for the time to come.

And so wth my love to thee & thy wife & father & N. Newton.

G. ff

And hees more willing to fling it off if a little hair come, than ever he was to putt it on.

*This letter is taken from a MS. in Devonshire House, in the handwriting of William Penn. Reprinted from THE JOURNAL of the Friends' Historical Society (London), Eleventh Month, 1909, p. 187.

**Henry Sidon, of Baddeslay, Warwickshire. See the Journal of George Fox. (Bi-cent. ed. 2: 259.)

GOAL, GAOL, JAIL.—Those familiar with the early editions of Friends' books will have often noticed the word "goal" meaning prison. The following extracts from the great Murray "Oxford English Dictionary" will throw some light on this archaic word. They will be found under the word JAIL.

"JAIL, GAOL.—Middle English had two types....the Norman French and the Parisian French ....Of the two types, the Norman French and the Middle English *gaiole, gaole,* came down to the 17th century as *gaile,* and still remains as a written form in the archaic spelling *gaol;*....but this is obsolete in the spoken language, where the surviving word is *jail,* representing the Old Parisian French and Middle English *jaiole, jaile,* Hence though both forms *gaol, jail,* are still written, only the latter is spoken....It is difficult to say whether the form *goal* (*goale*) common alike in official and general use, from the 16th to the 18th century, was merely an erroneous spelling of *gaol,* after this itself had become an archaism, or was phonetic." It may be added that according to Wright's English Dialect Dictionary, *goal* is pronounced *gole,* g being hard as in go.

THE PROFESSION OF FAITH REQUIRED IN THE PENNSYLVANIA ASSEMBLY, 1706.—In reply to the inquiry on this point (see Bulletin vol. 2, page 30) it may be said that the history of the imposition of the test required of the members of the Assembly is somewhat obscure. The fullest account known to the writer will be found in the Pennsylvania Magazine for History and Biography, vol. 9: 365-406. "Religious Tests in Provincial Pennsylvania," by Charles J. Stillé. The first test was established during Penn's absence from Pennsylvania, and during the time of Colonel Quarry. In 1705 the Assembly passed an Act to "ascertain the number of members of Assembly and to regulate elections." It is in this act that the religious test inquired after by our corespondent is to be found. The wording of the test is taken from the Act of Toleration passed May 24, 1689, under William and Mary as amended at the instance of George Whitehead and other Friends*. A. C. T.

*See Gee and Hardy, *Documents Illustrative of the History of the English Church,* London, 1896, p. 661; *the Christian Progress of George Whitehead,* London, 1725, pp. 633-636.

ANNUAL MEETING, 1910.

The Sixth Annual Meeting of Friends' Historical Society of Philadelphia was held on the afternoon and evening of the 29th of First Month, 1910, at 20 S. Twelfth Street, Philadelphia. A pleasant feature of the occasion was an exhibit of a variety of articles of historical interest, loaned by members and their friends.

The beautiful new rooms of the Friends' Institute were opened to the Society, and in one of these the loan exhibit was displayed, mostly in glass cases, where all could be seen readily.

A storm of rain and snow prevented some from attendance, but over one hundred interested people appeared to enjoy the social occasion afforded by the exhibit.

Samuel S. Thompson presided over an informal meeting, when Lucy B. Roberts, Joshua L. Baily, George Vaux, James Emlen, William Evans and others told something of the history of a number of the exhibits.

Later, while a refreshing tea was attractively served in the pleasant Tea Room of the Meeting House, Joshua L. Baily told something of the history of the room, and the large hewn timbers which support its roof, and which are thought to have been used in the structure of an earlier meeting house.

In the absence of the President and Vice-Presidents, Joshua L. Baily presided at the business meeting, held in the evening in the Committee Room of the Meeting House, when the annual reports were read.

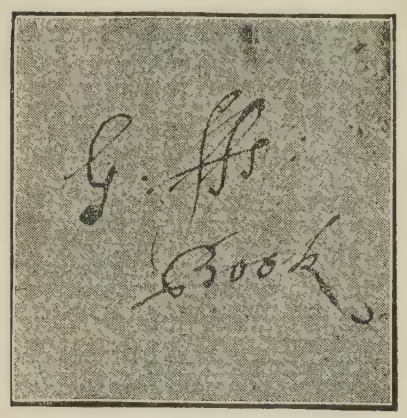
The address of the meeting: "Quakers in Politics in Early Rhode Island," was ably presented by Rufus M. Jones.

The Friends of those early times actively engaged in the government of the colony, and experienced many difficulties in upholding their principles, and preserving peace with their neighbors and the Indians.

M. S. A.

GEORGE FOX'S DUTCH TESTAMENT.

One of the articles which attracted the most interest in the collection of exhibits at the recent meeting of "The Friends Historical Society" (Philadelphia) was a small Dutch New Testament which once belonged to George Fox. The book measures 2⅝ x 4½ inches and is 1⅛ inches in thickness. It is good clear type printed in Amsterdam, 1637, and bears on one of the fly leaves this autograph of the owner.



It is said to have been the pocket companion of George Fox when he travelled in Holland with William Penn, Robert Barclay, George Keith and others in 1677—although no mention of this is found in his Journal.

That neither Fox nor his companions were familiar with the Dutch language is evident in the fact that all their conversation and preaching were through interpreters. Five persons mentioned by name were so employed, at least, two of whom, John Claus and John Roeloffs, were Friends resident in Amsterdam, one or other of whom appears to have accompanied Fox throughout his Holland journey. Fox mentions that "George Keith had much discourse with some Priests in Latin."

As Fox could not read Dutch, it has been asked by some of what use could this book have been to him. As, however, he was accustomed to quote largely from the Scriptures and especially from the New Testament, is it not highly probable that he made use of this book as a ready reference to aid his interpreter.

This Testament came from the library of the late Joseph Bevan Braithwaite, and was purchased from the executors of his estate by the present owner, Joshua L. Baily.

EXHIBITION OF ARTICLES OF HISTORIC INTEREST.

The following is a list of articles exhibited at the Sixth Annual Meeting of Friends' Historical Society of Philadelphia, First Month 29th, 1910:

George Fox's Pocket New Testment in Dutch.

William Penn's Manuscript Journal in Holland.

William Penn's Manuscript Journal in Ireland.

William Penn's Letter, written after the death of his wife.

William Penn's Select Works. Folio 1771.

Some of William Penn's deeds of property to early settlers.

Miniature of Admiral Penn.

Miniature of Lady Penn.

Copy of certificate recommending Letitia Penn.

Stephen Grellet's Manuscript Journal, 1810-1813. (Not published.) Loaned by Library Company of Philadelphia, Ridgway Branch.

Stephen Grellet's trunk padlock when in Russia and Spain (1815).

Sir Matthew Hale—Contemplations Moral and Divine (1475).

Nichol on Theism, 1697.

Poor Richard's Almanack, 1746, printed by Benjamin Franklin.

George Fox, John Stubbs and Benjamin Furley. The Battledoor for Professors in twenty-two languages.

Anonymous. "Hole in the Wall. 1828."

Friends' Discipline, in manuscript.

Philadelphia Yearly Meeting. Discipline in manuscript, 1704.

Deed of Edward Byllinge to Robert Welsh, 1681.

Deed of Edward Byllinge, 1682.

Pennsylvania Gazette, 1771 and 1787.

New Jersey Gazette, 1784.

List of Purchasers at Administrators' Vendue of Effects of Benjamin Lay, Abington.

Virginia Exiles. Address and Memorial, 1777.

Petition sent to United States Congress at the time of the Mexican War, 1846.

Commission from George II to Richard Wood, appointing him Judge of the Inferior Court of Common Pleas for County of Cumberland, N. J. (Photograph.)

Large Arm Chair, 200 years old.

Bank Notes, Shin Plasters and Tobacco Money, Old Coins.

Coin Scales which belonged to Richard Jacobs, of Perkiomen, born 1736.

Box made of wood of Treaty Tree.

Old tin Lantern, such as described in Longfellow's poem Elizabeth [Haddon].

Water Colors, Prints and Photographs (continued).

Old State House as seen in 1776.

Interior of Arch Street Meeting, Philadelphia, 1900.

Engraving Honthorst's George Fox.

Silhouette group of Susanna Sansom and family.

Samuel Gurney, banker of London.

Daniel Wheeler.

Thomas Shillitoe.

David Barclay, grandson of the Apologist.

Joseph Hoag.

Anna Braithwaite, mother of Joseph Bevan Braithwaite.

Elias Hicks.

Marriage Certificates—Griffith Jones, 1673.

Jonathan Evans and Hannah Walton, 1740.

Thomas H. Wetherill, Jr., and Katherine Sykes, 1744.

Amos Harvey and Hannah Pusey, 1769.

John Mickle and Hannah Cooper, 1704.

Richard Willits and Abigail Bowne, daughter of John Bowne, of Flushing, Long Island, 1686.

John Brown and Ann Field, 1750.

William Wierman and Hannah Griest, 1770.

Isaac H. Wierman and Susanna Comeley, 1806.

Old Marriage Certificate Case.

John Scattergood's Ledger, 1771. Tanner in the Northern Liberties.

Thomas Scattergood's Prayer at North Meeting, copied by Martha Richards, 8 mo. 5th, 1818.

Water Colors, Prints and Photographs:—

Quaker Almshouse.

"Pitcher" Portrait of George Washington.

Home of John Woolman, Mount Holly, N. J.

Rebecca Cheeseman, a descendant of Daniel Leeds.

Scene in the interior of the Meeting House at Market and Second Streets, Philadelphia (1755-1799).

Exterior of Meeting House at Market and Second Streets, Philadelphia.

Ancient Tombs of Friends in Barbadoes, 1699-1710.

Friends' Burial Ground, Charleston, South Carolina.

Keithite Meeting House, Second Street below Arch Street, Philadelphia.

Knit Pincushion (1750).

Ancient Gold and Pearl Box.

Medal of Washington and Franklin.

Pocket Flint and Steel of Samuel Smith, Historian of New Jersey (1750).

Old Quaker Game (1750).

Pocket Ink and Quill Pen Case of Richard S. Smith, who died 1796.

Silver and Glass Sleeve Links which belonged to Sarah (Ballinger) Brown (1756-1835).

Silver Knee-buckle of William Smedley (1765-1839).

Silver Tea Pot (1763-4) of Hannah Cooper W.

Silver Spoons of Elizabeth Story, Mary (Paxson) Richardson, Elizabeth (Dobson) Pearsall and Thomas and Elizabeth Pearsall.

Silver Nutmeg Grater of John Fothergill, M.D.

Silver Spoon of Daniel Leeds, of New Jersey.

Pewter Plate of Colonel Adam and Mary (Evans) Hubley (1776).

Copper Tea Kettle brought from England by Nathaniel Allen, to Philadelphia (1681).

Large Punch Bowl.

Richard Jordan Plate.

Pewter Porringer and Plates used at Westtown Boarding School.

Large Spoon brought by a missionary from Africa.

Pewter Plate from William Penn's Manor House.

Small Map of the Hemispheres drawn by hand previous to 1827.

Silk Globe of the World, made at Westtown Boarding School.

Samplers, in variety (1732, 1763, 1806, 1827).

Needlecases embroidered (1756-1835).

Hand Bag from Paris (1825).

Velvet Bag used at Weddings in the Burr Family.

Infant's Dress and Cap, 1759.

Fire Screen.

Old-fashioned Dress and Shawl, Fan and Handkerchief.

Old-fashioned Cape.

Old-fashioned Pockets worn by women.

Doll dressed to represent Mary England, a contemporary of Rebecca Jones.

Beaver Hat and Umbrella of seventy-five years ago, used by Philadelphians.

OFFICERS OF THE FRIENDS' HISTORICAL SOCIETY OF PHILADELPHIA.

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Vice-Presidents, Jonathan Evans, Abby Newhall.

Secretary-Treasurer, Mary S. Allen.

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Francis R. Taylor,
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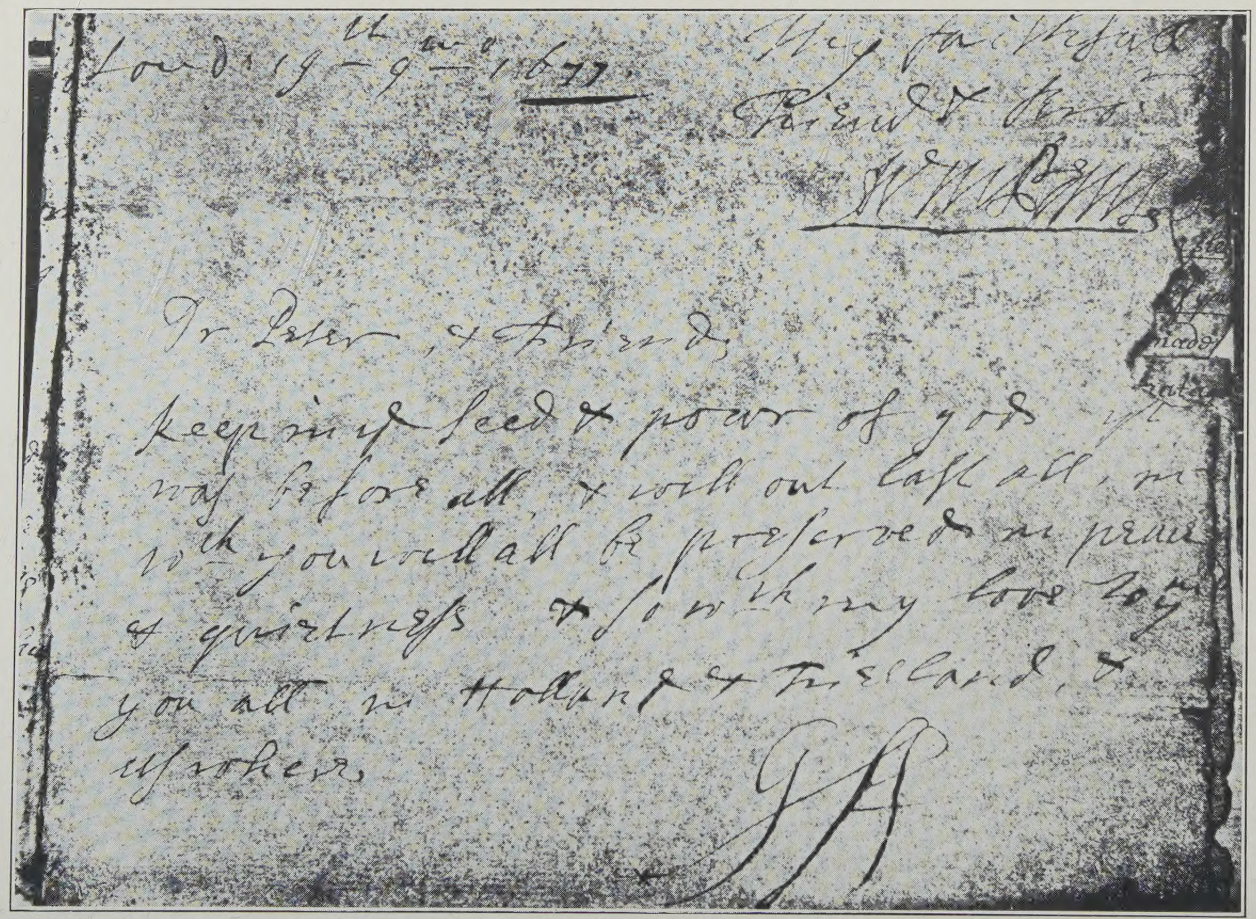

Letter of William Penn with Postscript signed by George Fox. (See page 7.)